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7. Second Edition, 1861, 1862.

EPIGRAMMES

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A.

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Second Edition, augmented.



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M. DC. XXXIV.

M I R R O R

18 03 15

REFLECTION

W H E R E I N T H E O U G H T
b y t h e i r o w n a n d t h e o u g h t o f t h e
r e p r e s e n t a t i o n o f t h e

The beauty of the world is
in the light

~~93 77~~

Second Edition, 1877

60-254



Printed by John G. ...

M. D. C. C. XXIV



THE
PREFACE
TO THE IMPARTIAL

Protestant Reader.



HOWSOEVER, Courteous Reader, this manner of writing may at first seeme strange vnto thee, as not being warranted by the like exāple of any formerly knowne Authour, yet if preiudicate passion, the chiefe Nurse of heresy, forestal not thy iudgement, I make no doubt but thou mayst gather hence some light, for thy better direction, and guiding out of those intricate labyrinths of Nouellisme, wherein either thy education, thy coldnesse in searching, or the insatiable malice of mis-information of thy owne woluish Pastours haue already intangled thee. Neither would I haue thee therefore the lesse to regard it, in that the front thereof is pres-

cribed by the name of Epigrammes, for many good things haue been imparted to the world vnder that title, and more perhaps in this, then (if I were not my self the Authour I would say so) in most thou hast seen: but mis-conceiue me not, I speake not heer of a stile, for it is a thing which I least regard, knowing my self as farre behind many in that, as I am beyond them in my intention and (1) scope wherat I ayme: it is the manner only of my writing wherof I speake, and in regard of that, I dare confidently bid thee expect more, then by the title thou canst expect. For I haue not through the whole produced any material thing against the professours of thy pretended Church, which I haue not satisfied from their owne vndeniable confessions, either their owne words (as for the most part they are) set downe in the margent, or els, where that is not capable therof, a faithful referēce being made vnto the place, where they affirme the thing I inferre against them: and al this (norwith-
care and diligence, that thou shalt not, I hope, haue much cause to except against it; sure I am with that sincerity, as not to become an aduersary vnto my self, by erring against my conscience:

(2) for (to vse yet further thy owne so much esteemed
*D. (2) Morton's words in the like case) to say that I haue not possibly said wilfully in any thing, were to be lesse then a
 App. Christian,*

THE PREFACE.

7

But heere me-thinks I heare my self accused not to haue in some places so strictly obserued the chief lawes of an Epigramme : I grant I haue not ; yet hath not this fault , if heere it be a fault , proceeded forth of ignorance , for I know an Epigramme should be brief & acute: the first rule I acknowledge my self to haue sometymes transgressed, the second not so much as perhaps some of your Ministers could haue wisht : but howsoeuer , it is not vpon such exact lawes that I haue stood: al my study was how I might best frame the to doe the most good; which if they effect , I haue what I wish. Neither doe I doubt but among so many feuerall dispositiōs of men, they may find some fit subiect to work on; since al are not moued with one manner of arguing, nor euery one takes delight in the same method of writing. For as those who are by the sting or bite of the Tarantula distract of their senses, though musike be the best phisike for them al , yet are they not al holpen by the same tunes , but by such particular lessons only, as by some hidden quality best agreeth with the nature of euery one. So those who are infected with the poison of heresy, though they be al to be cured by the heavenly musike of that (3) Spirit of Truth , which Truth it-
(3) Ioan. 14. 16. 17.
 selfe promised to his Church for euer, yet not al after one manner ; Some as we find by experience, are most moued by considering the confessedly

(4) vertuous lines of Catholicks, and the (in like
See Epi. sort acknowledged) dissolute (5) courses of their
 70. 2.3. brethren; Other by our vndoubted miracles; Many
 (5) by perusing the Ecclesiastical histories; Not a few
See the by studying our bookes of Controuersie; And
 same some againe by hearing our sermons, and reading
Epigr. our spiritual bookes. Why may I not then, since
 there be yet diuers who are not moued by any
 of these, iustly make a tryal if by the help at least
 of this tune, this manner of writing I meane, they
 may recouer their senses, especially since it is not
 the skilfulnesse of the Musitian, but the direct hit-
 ting the patients wayne, which workes the cure?
 If this take effect, it shal not be the last lesson,
 which (if God spare my life) I wil tune to this key.
 Meane while (freindly Reader) I referre this to
 thy impartial and careful perusal: in hope thereof I
 rest, committing thee to the protection of the Al-
 mighty, and earnestly beleeching him that he
 (6) would vouchsafe to (6) illuminate thee, that as yet
Luc. 1 sleepest in darknesse, and in the shadow of death, to direct thy feet
 79. in. o the way of peace.

FAREWELL.



I.
TO THE
PROTESTANT
READER.



Seek not heere by curious words and phrase
To catch the vaine aire of vncertaine prayse,
Those ends are base: let seruile spirits choake
Their best endeauours with that puffe of
smoake;

I only ayme in al that I haue done,
By winning of thy soule, to gaine (1) my owne. (1) aimes 5. 10.

I I.
Another to the same.

Read, search, compare, quote, weygh, examine, al
I wish thee, is, to be impartial.

I I I.
On the censuring Minister.

Me thinks I see some captious Minister
Take vp my booke, and with a thought as farre

10 M I R R O V R O F

From vpright iudgement, as my lines from lyes,
 Viewes euery page, and each citation tryes;
 But finding al exact, he carpes my stile,
 Censures my verse, and with a scornful smile
 Ey on this Priest (sayth he) what rime is this
 What words are heer? this couplet is amisse;
 That phraze is of his owne inuention, new;
 This ouer-harsh, that England neuer knew,
 Haue patience, good Aminadab, heer's none
 Gaysayes your censure; for to France alone,
 Whose ayre hath sed me from a child, I owe
 The title of this litle which I know.

How then should I in forraine countryes gaine
 That, to whose height few can at home attaine;
 I grant my lines are harsh, and doe not fal
 To please your eares, but yet I hope they gal.

I V.

On the same.

Although t'were true that these my lines containe
 No good, no right, or wel applied straine,
 T'were not my fault, for what good can be wrought,
 Where the whole subiect of the whole is nought?

V.

L V T H E R S C H A N G E.

To his much honoured freind W. T.

WHile in the Roman Church your Luther said,
 To tame his flesh he (1) fasted, watcht and prayd,
 Affected true (2) obedience, liued poore,

And carefully from carnall acts forbore.
 At that he did was with a (3) single hart,
 An vnfauld zeale, empoynd on no part
 With fard vaine glorie, but directed whole
 To increase God's honour and secure his soule.
 But thence gone forth, he sodainly became
 So (4) burned with his fleshes raging flame,
 As he grew almost (5) mad through lust; eight dayes (6)
 He now wil spend, and neither studie, prayes,
 Nor writes, disturbed with inflamed veynes
 Of burning lecherie, and other paines.
 Say, is not this (speake freely worthe freind)
 (7) T' begin in th' spirit and in the flesh to end?

- (1) I punished my poore body (saith Luther) with fasting, watching, praying, and other exercises. *Luth. vpon the Galath. Englished. fol. 37.*
- (2) I kept Chastitie, Pouertie, and Obedience. *Luth. ib. fol. 38.*
- (3) Whatsoeuer I did, I did it with a single hart, of a good zeale, and for the glory of God. *ib. fol. 37.*
- (4) I am burned (saith Luther) with the great flame of my vntamed flesh; I who ought to be feruent in spirit, am feruent in the flesh, in lust, and sloth, &c. *Luth. rom. 1. epist. Latin. fol. 334.*
- (5) He confessed himself to haue been almost mad through the rage of lust and desire of women. *Colloq. mens. fol. 26. see also fol. 400.*
- (6) Eight dayes are now past, wherein I neither write, pray, nor studie; being vexed partly with the temptations of the flesh, partly with other troubles, *Luth. rom. 1. epist. Latin. fol. 334.*
- (7) *Galat. c. 3. v. 30.*



V I.

Luther no Reformer.

Luther stil vaunts himself to be the (1) first,
 That by truth's beames the Romish clouds disperst.
 Yet is it (2) granted, Satan was the cause,
 Which mou'd him first the sacred Masse t'oppose.
 Why's Satan not Reformer then? 'tis true,
 He is indeed: Let's giue the diuel his due.

- (1) We dare boast (saith he) that Christ was first published by vs &c. *Luth. epist. ad Argent. an. 1521.*
 (2) Luther confesseth (saith the learned Protestant *Hospinian*) that he was taught by the diuel, that masse, and chiefly priuat masse is naught, and that being overcome by the diuel's reasons he abolisht it. *Hist. Sacram. part. vlt. fol. 131.* See more hereafter ix. 2.



V I I.

The fruits of Reformation.

Protestants tel vs that before the light
 Of their new Ghospel men (1) were more vpright,

of

NEW REFORMAT.

13

Of better life, more truly vertuous,
 More (2) real, faithfull, and Religious,
 And eu'ry way more giuen (3) without compare
 To al good workes, then in their Church they are.
 For now, (say they) such as haue late embrace'd
 Our Reformation doe repaire more fast
 To (4) theft, exactions, lying, vsury,
 Excessi () in drinking, (6) swearing, gluttony,
 And such foule vices as from hence proceed,
 Then did the former t'any vertuous deed.
 So that (thus stil them selues goe on) who would
 A (7) rable of cheating, factious knaues behold,
 Let them but vnto any Citty goe
 Possessed by Reformers, it wil shew
 Woule shoales of such; yea Pagans, Iewes, and Turkes,
 With other Infidels doe better workes,
 Detest sinne more, shew greater honesty,
 Are more patient and lesse proud then wee.
 In lieu of fasts wee (8) haunt excesiue feasts
 Drink beaulties to make our selues and others beasts,
 Wrong (9) marriage-beds, haunt stewes, and for our prayer
 In eu'ry place we curse, (10) blaspheme, and sweare.
 Our children they grow (11) worse, and dare such crimes
 As were scarce knowne to men of former times.
 Our Preachers labours; which should be assign'd
 Only to truth, are (12) guided with the wind
 Of popular applause, attended stil
 With hate and enuy: their malicious wil
 N'er giues them rest, but makes them seek out wayes
 How they debates and causelesse iarres may raise.
 In their disputes they (13) wrest, peruert, and lye,
 Oppresse the truth, and from the point stil flye.
 Many b.sides are (14) flat'ers, and beleeue

A3

As please the (15) Prince or country where they liue.
 But more with their vile wicked life doe shame
 Their Gospels doctrine and themselues defame.
 So that we see, since we reiected Rome
 The world doth dayly worse and (16) worse become:
 For (17) n'ere in Flanders was more drunk'nes seen,
 Th' Italians euer haue lesse wanton been,
 In iury n'ere was more hypocrisy,
 Turkey is freer from impiety,
 And Tartary lesse wicked is then those,
 Who euen in England now Rom's Church oppose,
 Al this themselues affirme, this few deny;
 T'weere not good manners here to say they lye.

- (1) When we were seduced by the Pope, (saith Luther) euerie man did willingly follow good workes; and now euerie man neither saith, nor knoweth anie thing, but how to get al to himself by exactiōs, pillage, theft, lying, vsurie &c. *Luth. Dom. 26. post Trin. See M. Stubbes motiue to good works, p. 44. 45.*
- (2) Certainly to speake the truth, there is many times found cōscionabler & plainer dealing amōgst most of the Papists, then among manie Protestants: and if we looke narrowly to the Ages past, we shal find more godlines, deuotion, and zeale (though blind) more loue one towards another, more fidelitie and faithfulness euerie way in them, then is now to be found is vs. *M. Stubbes motiue, p. 42.*
- (3) Is it not a shame, vnto vs that our forefathers liuing in time of superstition &c. should notwithstanding so farre passe vs in good workes, as that we may not once be cōpared to them in any measures *M. Stubb. ib. p. 72.*

- (4) See before at 1.
- (5) Another sort of Germans giue indeed place to God's word, that it may be preacht, but there is not found among them anie amendmēt of life, but horrible Epicurisme, and a beastleie life in their behauiour, drunken assemblies, lustful desires &c. in lieu of fasts they giue themselues night and day to riotous banquets and continual drinking. *Iac. And. ad c. 21. Luc. See also Melanctb. ad c. 6. Matth.*
- (6) What eye so blind, that it doth not gush out with teares to behold the miserie of our supposed glorious Church? I meane the great ignorance, the superficial worship of God, the fearful blasphemies & swearings in houses & streets &c. the dishonour of Superiours, the pride, crueltie, fornication, adulteries, drunkennesse, coueteousnes, vsuries & other like abominations &c. O behold & pittie the woe-ful and lamentable state of our Church in these things! See this in *M. Powels* book of things indifferent, p. 136. See likewise next before at 5.
- (7) If anie be desirous to see a great rable of knaues, of persons turbulēt, deceitful, coseners, vsurers, let him goe to anie cittie where the Ghospel is purely preached, & he shal find them there by multitudes. For it is more manifest then the day-light, that there were neuer among the Ethnicks, Turkes, & other Infidels, more vnbridled & vnruely persōs, with whō al vertue & honestie is quite extinct, then are amōg the professours of the Ghospel. *Andr. Musc. domin. 1. Adu. See him also l. de prophet. Christi. and sym. Paulus in serm. dom. 13. post Trin. See hereafter at 17.*
- (8) See before at 5.
- (9) See before at 7. and see likewise *Sylu. Cretanionius*

de corruptis moribus, and Wygandus *de bon. & mal. Germ.*

(10) Prayers they turne into swearing &c. and al this manner of life they rearme the ordinance of the Ghospel. *1. ac. Andr. Conc. 4. m. c. 2. Luc. See before at 6.*

(11) The children of them of the reformed Ghospel grow euerie day worse, more yntractable, and dare commit such crimes as euen the able men of former times were scarce subiect vnto. *10. Wygand. 1. de bon. & mal. Germ.*

(12) If you cast your eyes vpon Protestant Doctours, you shal find that some of them moued through vaine glorie, enuious zeale, and a preiudicate opinion, disorder the true doctrine, disperse and earnestly defend the false. Some of them without cause stirre vp contentions, & with inconsiderate spight defed them: manie wrest their doctrine euerie way, of purpose to please the Princes and people, by whose grace and fauour they are maintained. There are more, who with their euil and wicked life ouerthrow al that which by their true doctrine they had formerly built. *Paul. Ebec prefat. comm. christi in epist. ad Corinth.*

(13) See next hereafter at VIII. throughout.

(14) There are found no smal number of the Ministers of the Word, who are flatterers &c. *10. Wygand. de bon. & mal. Germ.*

(15) See before at 12.

(16) It is a wonderful thing and ful of scandal, that from the time in which the pure doctrine of the Ghospel was first recalled to light, the world should dayly grow worse. *Luth. Ser. conuict. Germ. f. 55. See him also in postil. sup. Euan. dom. 1. Aduent.*

(17) I may freely speake what I haue seen in the course of some trauels, and obseruation of some courses, that in Flanders was neuer more drunkenness, in Italy more wantonness, in Iury more hypocrisy, in Turkey more impiety, in Tartary more iniquity. then is practized generally in England, particularly in London, al this is seen &c. M. Rich. Ieffrey serm. at Paules crosse. Octob. 7. an. 1604. and printed an 1605. p. 31. See before at 7.



VIII.

An other vpon the same.

(1) **T**HE question's state we Ministers, to shrowd

Our falsbood, doe with darkness ouercloud.

Things that are plaine we shamelesly deny;

Things false we al maintaine, yet know we lye.

Impious things we as faith's grounds propose;

And true things stil, as heresies, oppose.

The scriptures we to our owne dreames doe wrest;

We boast the Fathers, but their faith detest:

To cheat, caluminate, glosse, deceaue, and raile

Is our cheif practise: so we may preuaile

*Gainst our Opponents, al things we auouch

But greatly care not what: I think not much.

(1) I haue read (sayth that learned Protestant Zanchius) the Larin copy of the Apology, and diligently read it ouer, not without choller, when I perceaued

what manner of writing very many, let me not say for the most part al, doe vse in the Churches (as they are called) of the reformed Ghospel; who would seem notwithstanding to be Pastours, Doctours, & Pillars of the Church, The state of the question that it may not be vnderstood, we often of set purpose ouerclowd with darknes: things which are manifest we impudently denie; things false we without shame auouch; things plainly impious we propose as the first principles of sayth, things orthodoxal we condemne of heresy; scriptures at our pleasure we detort to our owne dreames; we boast of Fathets when we wil follow nothing lesse then their doctrine; to deceaue, to calumniate, to raile is familiar with vs &c. So as we may defend our cause, good or bad, by right or by wrong, al other things we turne vp-side-downe, ô times! ô manners! *Zanch. epist. ad Io. Sturm. this in fine lib. 7. & 8. Miscellan.*



I X.
O N Z V I N G L I V S.

WHen into Zuinglius Satan had insus'd
Himself, and by those (1) engines, which he vs'd
Before 'gainst (2) Luther, drawn him to (3) forsake
Christ, and al true Religion; and betake
Himself to schisme, his neuer settled braine
Using (4) his name, did in a trice containe
such swarmes of heresies, as one might see,

NEW REFORMAT:

But such a Maister could his Maister be.
 Th' first thing he doth is to (5) correct the lines
 Of sacred writ: his second worke declines
 To liberty of life, affirming all
 Christs promises were (6) hyperbolicall.
 The flood-gate thus set wide he keeps no measure
 But frames all grounds of faith to his owne pleasure
 As, that original sinne though others please
 To tearme it sinne, is only (7) a disease.
 Baptisme is so (8) indifferent as it may
 Be done, omitted, yea or tak'n away.
 The path to heauen is so broad and plaine;
 As euen (9) Infidels thereby attaine
 T' eternal blisse: when sinne we doe commit
 God as the (10) Authour moues and forceth it.
 All Kings and Princes when they are dispos'd;
 To persecute the truth may (11) be depos'd;
 For which himself assumes the sword and (12) stirres
 Euen his owne Countrey-men to ciuil warres:
 And there an (13) armed rebel seales the proof
 Of treacherie, and dyes; end good enough.

- (1) Zuinglius confesseth himself to haue been instructed against the Masse by a certain Admonisher; to vse his owne words, whether black or white he remembered not. See this at large in Zuing. his owne works tom. 2. fol. 249. See the same derided as an illusion by the learned Protestants Iac. And. consue. Grina. p. 120. 254. 304. by Schluff. Theol. Calu. 6. 1. in proem. fol. 3. Bened. Morgenst. de Eccl. p. 68. Heilbran. in Swenks. Caluin. prelat. Giesekenius de cerna. p. 64. and others.

- (2) See *Luthers* like instruction from the diuel against the Masse, by conference largely by himself set downe *tom. 7. Witt. f. 228. & tom. 6. Germ. Ienens. fol. 28.* See more heretofore, VI 2.
- (3) I ingenuously confesse (sayth *Luther*) that I cannot henceforth place *Zuinglius* in the nūber of Christiāns. *Tom. 2. Germ. f. 190.* and further in *fol. 182.* he affirmeth, that he hath lost whole Christ.
- (4) *Zuinglius*, (sayth *Schlusselburg*) taketh his name with his condition: *από τοῦ κινῆσθαι*, which signifieth often to shake and moue: because *Zuinglius* hath moued many vproares and troubles in the Church of God, by his heresy: or otherwise *Zuinglius* is deriued frō giddinesse, *von dem Schwindel*: for he was struck with the spirit of giddines & blindnes, after the manner of al Heretikes, daring to deprauē the Testament of the Sonne of God by putting the word (significat) for (est) *Theol. Calu. l. 2. act. 1.*
- (5) For wheras the Euangelists say, This is my body, *Zuinglius* translateth, This signifieth my body, both in his latin new Testament, which he dedicated to the French King, and likewise in the dutch. See this affirmed by *Schluss. Theol. Calu. l. 22. act. 6. fol. 43. 44.* See *Zuing.* himself also, *tom. 2. fol. 210.* and see next before, 4.
- (6) These are superfluous and hyperbolical sayings: If thou wilt enter into life keep the commandements &c. and so are al such promises likewise as are made to our works. *Zuingl. tom. 1. fol. 137.*
- (7) *Zuinglius*, speaking of original sinne sayth: How is it possible, that what is a disease and contagion, should deserue the name of sinne, or truly be so &c.

NEW REFORMAT.

this disease cannot damne vs. *tom. 2. f. 90.* See *f. 89.*

115. 116. & in epist. Oecol. & Zuingl. l. 1 p. 25 & 258.

- (8) The baptisme of infants is a certaine external & ceremonious thing, which the Church may, as wel as other external things, worthily and honestly vse, or els omit, and lightly take away. *Zuingl. tom. 2. f. 96.*
- (9) Here (in heauen) thou shalt see Abel, Enoch, Noe, Abraham, &c. Here Hercules, Theseus, Socrates, Aristides, Antigonus, Numa, Camillus, the Carocs, the Scipioes. *Zuingl. tom. 2. f. 559.*
- (10) See this hereafter. *xij. 11.*
- (11) When Princes hal deal perfidiously and contrary to the rule of Christ, they may godlily be deposed. *tom 1 f. 84 see 85. & l. 4. Epist. Zuingl. & Oecol. p. 868. 869.*
- (12) Gualterus granteth that Zuinglius is rearmd by some Protestants, The most vniust authour of the warre, & violent disturber of the publike peace, who moued by pride and crueltie, caused the Tigurins to take in hand a new and strange attempt against their fellowes, that he might force them by want and famine to follow his doctrine, who before would not. Hitherto he in his Apolog. pro Zuingl. before the first the 1. *tom.* of his works. *fol. 30.* See 31. and *Osiand. epist. Cent. 18. p. 203.*
- (13) Zuinglius died in warre, and died armed. See *Gualt. vbi supra. fol. 31.* and *Osiand. as before.* See next hereafter. *lb. the 2.*



X.

A N O T H E R.

Zuinglius, himself in open field did (1) beare
 Against his Countrey trayt'rous armes, and there
 (2) Like to a thiefe, (3) hell's sonne, in sinne did die;
 And Luther (4) doubt's he's damn'd; so doe not I.

(1) See next before, ix. 13. See 12.

(2) Zuinglius died like a thiefe because he would com-
 pel others to his errour, and for this cause he went
 into warre, and was slaine &c. *Luth. colloq. Lat. tom. 2.*
cap. de Aduers.

(3) But these our notable Censurers (saith *Gualterus*
 meaning certaine Protestants,) are not afraid to
 pronounce him dead in sinne, & so consequently to
 haue been the sonne of hel. in *Apol. sol. 31. see Hospin.*
hist. de Sacram. part. vlt. fol. 187.

(4) I could wish that Zuinglius were saved, but I feare
 it hath fallen out otherwise: for Christ commanded
 that we should iudge al such as denyed him to be
 damn'd. *Luth. Colloq. lat. tom. 1. c. de Damnati. & Inferno.*
See Hospin. vbi supra.



XI.

LVTHER'S CATECHISME.

(1) **T**Hree God's there are; yet like I not the name
 Of Trinity; (2) my Soule makes ful disclaime
 From (3) Homouision: the Antientest of tymes
 Is the true (4) Authour of our greatest crimes,
 Christ, whom I first revealed, hath euer been
 Cloath'd (6) with that flesh which here on earth was seen;
 Yet that was a mere Spirit, (7) while he the rod
 Of God's iust wrath felt for vs, Sonne of God
 He was no more: but of al men the cheife
 (8) Blasphemur, leacher, murderer, and thiefe.
 His conscience then was (9) troubled as impure;
 He did being dead hel's paines, in (10) hel endure,
 His (11) Godhead suffered, otherwise he ne'r
 Had been my Christ: nay he a Sauour were
 Vile, (12) base, and abiect, not to be esteem'd,
 Tea a new Sauour should haue him redeem'd.
 The real body and true bloud of Christ,
 According to the substance is (13) compris'd
 In euery place, yea in the rope which eyes
 A wretches neck when in despaire he dies.

Those books we Iob and Ecclesiastes cal
 This rides (14) without boots, th' other's but (15) a tale.
 It is a fond and false (16) opinion
 T' affirme there are foure Ghospels; onely Iohn
 The onely true prime Ghospel did set forth.
 James his (17) Epistle is of no great worth,

'Tis strawy, dry, contentious, and vnfit

To be accounted an Apostl's writ.

Th' Apocalyps (18) is not Canonical;

Moyse's lips were ful of wrath (19) and gal,

Nothing delightful, angry, stop'd, wherein

No word of grace was, but of death and sinne.

The more men doe their soules with vices staine,

The (20) sooner they God's fauour shal obtaine.

For lust offend, (21) euen when they seeke to winne

God's grace by prayer; (22) their best good deeds are sinne.

The ten Command'ments doe (23) not appertaine

Vnto the free state of a Christian,

Whose chiefe st art and way is not (24) to know

Good workes, nor actiue iustice, nor the law:

For faith (25) vnlesse without good deeds it be,

It is no faith, nor doth it iustifie.

Ler's but belieue, and (26) though by greatest sinnes

We strue t'be damin'd, our faith such forces winnes

As it alone from hel wil set vs free;

For there's (27) no sinne but incredulitie.

Ler's not debase our selues, al Christians are

Able in worth and honour to (28) compare

With Christ his Mother, Peter and the rest

Of heauen's most Saint-like Cittizens, whose best

And purest actions, might as wel by dogs

Haue been (29) performed, or by filthy hogs.

A (30) woeman, or a boy, the Priest away,

May giue true absolution; only they

Whose (31) conscience filled with confused care,

Afflicted, troubled, and erroneous are,

Doe worthily receiue: who is baptis'd,

Vnder the name of (32) Priest is streight compris'd.

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Al (33) Christians may Christs body consecrate;
 Al preach the word, and al administrate
 Effetual Sacraments; yea I can shew
 That, though the Diuel doe it, it were true.
 To fight against the Turk is so (34) oppose
 Euen God: none can be (36) subiect vnto lawes
 Of earthly Magistrate, for al men share
 Like power, like place on earth, al equal are.
 Be sure you haue regard that none be stayd,
 When the wise wil not, for so (37) take the mayd;
 The Magistrate (38) must bridle such a shrew,
 Yea put her t' death, which if he wil not doe,
 Let th' husband then suppose hey to be dead,
 And slaine with thieues, and streight another wedd
 Nor is he bounded here, o no, he's free
 To do't, as (39) oft as he shal vrged be;
 So that one man by this occasion may
 Haue ten or more wiues liuing on a day.
 Th' offending (40) person if he cannot tame
 His fleshes pride, may likewise doe the same.
 Th' Ghospel no more excludes (41) Poligamy,
 Then th' rest of Moyses law, it stil is free;
 This world hath nothing that can (42) equalize
 A woeman's loue: he who would be so wise
 As t' liue without one, let him (43) cease to be
 Of flesh and bloud, for t' is as necessarie
 T' enioy a woeman, as (my self best knowes)
 To eate, drinke, purge, watch, sleepe, or wipe the nose;
 When we are dead, our soules must stil remaine
 Al (45) cast on sleep, vntil we rise againe.
 And whether then they must, exempt from death,
 For euer liue, (46) it is no point of fayth.

If any Papists doe this doctrine blame,
 Tel (47) them, a Papist and an asse are th' same.
 But, if they doe persist and vrge thee stil,
 Make answer that my reason is my wil,
 Who am a Doctour greater farre then al
 Those, who themselves the Roman Church doe cal.
 My (48) sayth of error they shal ne're appeach,
 Nor shal the Angels iudge of what I teach;
 For I am sure this doctrine is most true.
 So Luther sayth: now, Reader, what say you?

- (1) The Diuinity is threefold (saith *Luther*) or of three kinds, as there are three persons, vpon which words *Zuinglius* inferrs against him the same that we now doe, to wit, that he makes three natures in the Diuinity, and three Gods. *Zuinglius. part. 2. fol. 474.*
- (2) This word Trinity, is but a humane inuention & foundeth very coldly. *Luth. postill. maiore Basil. apud Hernag. enarr. Euang. dom. Trinit.*
- (3) My soule hateth *Homouision*, and the Arians did very wel in expelling it, least so prophane & new a word should be vsed in the articles of faith. *Luth. l. Cont. Latom. tom. 2. Wiramp. an. 1551.*
- (4) See hereafter. XII. 10.
- (5) See before. VI. 1.
- (6) How can Christ be said (saith *Zuinglius* to *Luther*) to be made of a woman, if as thou affirmest he was from al eternitie, according also to his humane nature. *Zuingl. part. 2. fol. 402.*
- (7) Thou makest (saith the same *Zuinglius* to *Luther*) contrarie to al truth, the humanity of Christ a certain

naked and mere Spirit, because he was conceived by the holy Ghost, though thou performe it with mad and Marcion-like reasons. *Zuingl. ibid. fol. 411.*

(8) Al the Prophets foresaw this in spirit, that Christ was to be of al men the greatest Robber, Homicide, Adulterer, Thief, Sacrilegious person, Blasphemer &c. For he being made a sacrifice for the person, & without sinnes, not the Sonne of God borne of the virgin Mary, but a sinner &c. *Luth. tom. 5. Epist. ad Gal. lat. see him also in Psal. 22.*

(9) Christ vpon the Crosse suffered great feare, and the horrore of a troubled conscience, and tasting the eternal wrath. *Luth. in Psal. 22. tom. 3. fol. 330.*

(10) Christ as he dyed with great paine, so he seemes to haue sustained paines also in hel after death. *Luther tom. 3. fol. 279.*

(11) If the Diuinitie did not suffer in Christ, he were not my Christ. See *Zuingl. tom. 2. f. 458. & Hospin. bist. Sacram. part. 2. fol. 76. and Luther himself. lib. de Conzil. part. 2.*

(12) When I belieue that only the humane nature suffered for me, Christ is a Saviour of a vile and small account, yea he himself needeth also another Saviour. *Luth. confess. ma. de cana. tom. 3. len. fol. 454. See Zuingl. tom. 2. fol. 458. and Hospin. ubi supra, fol. 31. 76. 172.*

(13) Luther held (saith Hospinian) that the body and bloud of Christ both is and may be found according to the substance, not only in the bread and wine of the Eucharist, but also in the hearts of the faithfull, yea in al creatures, in fyre, water, & in the halter or rope wherewith desperate

persons hang themselues, *Hospin. vbi supra. f. 44.*

(14) Luther auerreth of Ecclesiastes, that it hath neuer a perfect sentence, and that the Authour therof had neither boots nor spurres, but rid vpon a long stick, or in begging shoes as he did when he was a Fryar. *Luther. conuual. serm. tit. de lib. noui. & vet. Testam. Rabenstock. lib. 2. colloq. lat. Luth. c. de vet. Test.*

(15) Of Iob (Luther saith) that the argument thereof is a mere fiction, inuented only for the setting downe of a true and liuely example of patience. *Luth. Ser. conuual. tit. vt supra, & tit. de Patriarch. & Prophet.*

(16) It is a false opinion and to be abolished, that there are foure Ghospels; for the Ghospel of Iohn is the only fayre, true, and principal Ghospel. *Luth. prafat. in nou. Test. & lib. de script. & Eccles. apth. c. 3.*

(17) The Epistle of Iames is contentious, swelling, dry, strawy, and vnworthy an Apostolical spirit, *Luth. prafat. in Epist. Jac. edit. Ienenst.*

(18) Doctour Martin Luther (saith Bullenger) hath as it were sticked this book by as sharp preface, *Bulleng. on the Apoc. Englished. c. 1. Ser. 1. fol. 2.*

(19) Moyse had deep, vnpleasant, stopped and angry lippes, in which the word of grace is not, but of wrath, death, and sinne &c. they were ful of wrath and gal. *Luth. tom. 3. Witr. fol. 427. See likewise fol. 421. 422. where he calles him a Goaler, Executioner, and a cruel Sargeant.*

(20) See hereafter. xxx. 2.

(21) We constantly say, that euen in praying a Iust

man sinneth *Luth. ser. de Ascens. Domini.*

- (22) A good worke done euen after the best manner, is a venial sinne. *tom. 2. Wirt. fol. 110.*
- (23) The ten Commandments belong not to vs, for God did not lead vs, but the Iewes forth of Egypt. *Luth. ser. de Mose. See epist. ad Galas. c. 4. & cap. 20. Exod.*
- (24) The chiefe art and wisdom of Christians, is, not to know the law, to be ignorant of works, and of all actiue Iustice, especially when their conscience struiues with the iudgement of God. *Luth. tom. 3. fol. 272.*
- (25) Faith, vnlesse it be without euen the least good works, doth not iustifie; nay it is no faith. See *Luth. cited and condemned for this saying by M. Couel. des. of M. Hooker pag. 41.*
- (26) A Christian or baptized person is so rich, that although he would, he cannot loose his saluation by any sinne, how great soeuer, vnlesse he wil not belieue. *Luth. 2. tom. fol. 74.*
- (27) As nothing iustifyeth but faith, so nothing sinneth but vnbelief. *Luth. loc. com. class. 5. p. 68. See him also part. 2. postil. Germ. Argentor. An. 1537. fol. 140.*
- (28) We are equal in dignitie and honour to *S. Paul, Peter, the B. Virgin Mother of God, and all Saints. Luth. tom. 5. Wirt. fol. 442.*
- (29) All their holines consists in that they haue prayed and fasted much, endured great labours, chastized their bodies, liu'd hard, & vsed an austere kind of habit; all their holines a dog or a hog may daily performe, *Luth. praef. in Alex. lib. de Eccles.*
- (30) In absence of the Priest, a boy or a woman, yea any Christian can absolve. *Luth. tom. 2. fol. 103.*

- (31) They onely communicate worthily, who haue sad, afflicted, disturbed, confused, and erroneous consciences. *Ibid. fol. 73.*
- (32) A Priest, especially in the new Testament, is not made, but borne, not consecrate, but created &c. al Christians are Priests, and al Priests Christians. *Ibid. fol. 367.*
- (33) The first office of a Priest is to preach the word &c. but this is common to al, next it is to baptize, and this also may al doe, euen woemen &c. the third is to consecrate bread and wine, but this also is common to al, no lesse then Priest-hood; and this I auouch by the Authoritie of Christ himself &c. *Luth. ibid. fol. 368. 369. vid. de abrog. Missa. fol. 249. & capt. Babyl. c. de ord. item Hospin. hist. Sacram. part. 1. p. 22. fol. 14.*
- (34) Luther (saith Hospinian) proceeded so farre as to say, that the Sacrament were true, though it were administered by the Diuel. *Hist. Sacram. part. 2. fol. 14. See Couel. def. of Hook. p. 101.*
- (35) To warre against the Turk is to resist God, visiting our iniquities by them. *Luth. to. 2. Wis. fol. 110.*
- (36) Among Christians no man can or ought to be Magistrate, but each one is to other equally subiect &c. among Christian men none is Superiour saue one, and only Christ. *Luth. tom. 6. Germ. de sacul. potest. Vide Luth. c. 3. Caf. mand. An. 1524.*
- (37) Luther counsel's the husbād in case his wife refuse his bed, to say to her: If thou wilt not another wil, if the Mistresse wil not, let the Maid come. *Luth. tom. 5. fol. 122.*
- (38) The Magistrats duty is to bridle such a wife, & to

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put her to death: this if the magistrate omit, the husband must imagine that his wife is stolen away by thieves and slaine, and consider how to marrie another. *Ibid. fol. 123.* See also the 111.

- (39) We can not stop s. Paul's mouth, nor strive with them who as often as need requires, wil make vse of this doctrine, his words are plaine: that a brother or a sister are free from the law of wedlock, if the one depart or doe not consent to dwell with the other: neither doth he say that this may be done once only, but leaueth it free, that so often as the case shal require, he may either proceed or stay. So that (saith he a litle before) we may haue in this case, ten or more wiues, fled away, and yet liuing. *Luth. tom. 5. fol. 112. 113.*

- (40) The adulterer may flie into another Countrey, & if he canot containe, marrie againe. *Luth. ib. fol. 123.*

- (41) Poligamie is no more abrogated, then the rest of Moyses law, & it is free, as being neither comanded nor forbidden. *Luth. propos. de Bigam. Epif. An. 1528. propos. 62. 65. 66. see also in. c. 16. Genes. edit. An. 525.*

- (42) Nothing is more sweet and louing vpon earth then is the loue of a woman, if a man can obtaine it. *Luth. in Prouerb. 31. vers. 10. marg.*

- (43) He that resolueth to be without a woeman, let him lay aside the name of a man, making himself a plaine Angel or spirit. *Luth. tom. 7. Wis. fol. 505.*

- (44) As it is not in my power that I should be no mā, so it is not in my power that I should be without a woman &c. it is not in our power that it should be either stayed or omitted, but is as necessarie as that I should be a man, & more necessarie then to eate, drink, purge, make cleane the nose, sleep, or watch.

Luth. tom. 5. fol. 119. There is another like saying of Luther to this purpose, which because it is so beastly, and vnchristian-like a speech, I wil forbear to translate it. *Perinde faciunt* (sayth he) *qui continenter viuere institunt; ac si quis excrementa* (o shamelesse beast!) *vel lotium contra natura imperum retinere velit.* Luther. in suo glossen. in decretis Noriberg.

(45) The scripture sayth that the dead doe sleep. I am of opinion that they are cast into such an vnspokeable and a kind of wonderful sleep, that they feele & see lesse then others who sleep, and when they shal be raysed; they shal not know where they are, nor how they are so sodainly borne againe. Luth. tom. 4. fol. 417. see him also ib. f. 36. 37. & tom. 6. 321. 322.

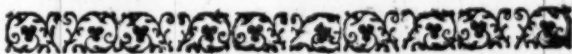
(46) I permit that the Pope make articles of sayth to those that are his faithful: As bread and wine to be transubstantiated in the Sacrament; The essence of God neither to beget nor to be begotten; The soule to be a substantial forme of the body of man; That himself is the Emperour of the world, & the King of heauen; and an earthly God; The soule to be immortal; & al these infinit monsters contained in the Roman dunghil of decrees, that like as his faith is, such is his Ghospel, such his faithful, and such his Church. Luth. tom. 2. f. 107.

(47) Doctour Martin Luther (sayth Luther himself) wil haue it so, and saith that a Papist and an Assle are directly the same. So is my wil, so I command, let my wil be my reasō &c. And not much after, Luther, saith he againe, wil that it be so, and sayth that he is a Doctour more excellent then al that are in the Papacy. Tom. 5. Germ. fol. from 141. to 144.

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(48) I wil haue you to know that I wil not hereafter vouchsafe you the honour, as that I wil suffer, either you, or the very Angels of heauen to iudge of my doctrine &c. nor wil I haue my doctrine iudged by any, no not by the Angels themselues; for I being certaine thereof, wil by it be iudge both of you and the Angels. *Luther aduers. falsò nomin. Eccl. stat. prope inis.* See the same words, though somewhat altered, in *rom. 2. Wit. fol. 306.* See also *rom. 5. fol. 290.* and *rom. 2. fol. 333.*



X I I.

Vpon that feareful Atheisme of Luther, Zuinglius & Caluin, that God is the Authour of sinne.

SOME now a-dayes, when into sinnes they fall,
Like Eue's vndoubted children, first of all
Themselves excuse, and without further stay
Th' fault on another, as the inforcer, lay.
But who is he, on whom they doe impose
So great a burden? (1) Eue the serpent choseth
'Tis not sure he: & no, I quake to tel;
He's greater then the greatest power of hel:
He (though eu'n sayes bleste) (2) heathen doe disclame
From such a thought) who at this Al did frame
Must, as the Authour, that they may be cleare
From fault, the poize of their offences beare.
The egg, whereof this monster first was made,
Was got in hel, and since by Satan layd,

C

Old (3) Simon Magnus and the (4) Cerdonistes,
 (5) Marcionistes, (6) Manicheans and (7) Priscillianistes,
 With the (8) Seleucians, did (the Church to spight)
 Keep it, yet n'ere durst bring it forth to light.
 Th' infernal Sire of this curst rabble chose
 His misshap't cub (9) Florinus, to disclose
 This poysonous Hydra: he, 'twas he, who first
 Arm'd with audacious pride and malice durst
 Attempt to hatch it, and profane the light
 Of sacred truth by it's unhallowed sight.
 Long, as vnseen, did vnregarded lye
 This hellish prodigie, straight sure to die
 For want of food, had not through curst remorse
 Of it's iust misery (10) Luther plaid the nurse.
 He careful fram'd it steppes, he did it draw
 T'a haughy passe, as scorning al it saw.
 Then (11) Zuinglius takes it, and for driers yeares,
 The charge therof himself, most ioyful, beares.
 'Til (12) Calvin, much benamoured of it's grace,
 (So Apes doe think their yong al creatures passe)
 Handled the matter with his brother so
 As soon he got it, o how it did grow
 Vnder his hand! in few yeares it became
 The cheef support of it new Master's name.
 He brought it to ful growth: and, hauing first
 A world of rare destructions rehearst,
 He sent it forth, where now (alas!) we see
 Scarce any place from it's infection free.
 Great Irenaeus did so much dislike
 Florinus act, as (13) were then heretike
 He long since censured him: if so, what may
 We then of these our latter Rabbins say?

(1) Genes. cap. 3. vers. 13.

(2) We must by al meanes haue a care that God be not sayd to be the cause of euil: nor let any one, who is to liue vnder iust lawes, utter these words in his city, nor giue care vnto another that shal speake them: for it is the plaine corruption of honelty, sociable life, lawes and cityes. *Plato dial. 2. de Republ. siue iusto. Item Plutarchus aduersus Stoicos.*

(3) *Lyrinensis in communis. aduersus profan. vocum nouis.*

(4) *Tertull. lib. de prescr.*

(5) *Irenaeus lib. 1. aduersus haereses, c. 26.*

(6) *August. haeres. 49.*

(7) *Leo Epist. ad Turbinum.*

(8) *August. haeres. 59.*

(9) *idem, haeres. 66.*

(10) How can man prepare himself to good, seeing it is not in his power to make his wayes euil? for God worketh the wicked work in the wicked. *Luth. rom. 2. Witt. an. 1551. assert. art. 36. see also de seruo arbit. edit. an. 1603. fol. 195.*

(11) When we commit adultery or murder, it is the worke of God, being the mouer, the authour & inciter &c. God moueth the thief to kil &c. he is forced to sinne &c. God hardned Pharo. not speaking hyperbolically, but he truly hardneth him, yea although he resist. *Zuinglius tom. 10 de prouidentia Dei fol. 365. 366. 367. by which, and other of his sayings, he doth so plainly teach God to be the authour of sinne, as he is therefore particularly reprehended by the learned Protestant Grawerus in Absurda Absurd. c. 5. de predest. fol. 3. 4.*

(12) God is the authour of al those things, which these

popish Iudges would haue to happen onely by his idle sufferance. *Inst.* l. 1. c. 18. *sect.* 3. see him also affirming our sinnes to be not onely by God's permission, but also by his decree & wil. *ib.* *sect.* 1. 2. & l. 2. c. 4. *sect.* 3. 4. and l. 3. c. 23. *sect.* 6. which blasphemy is so euidently taught both by Caluin & most of his followers, that they are expressly condemned for it, by their famous brethren, *Feming.* l. de vniuers. *grat.* p. 109. *Osiand. enchir. controuers.* p. 104. *Schaffmanus de peccat. causis.* p. 155. 27. *Sitzlin. us disput. Theolog. de prouid. Dei.* *sect.* 141. *Græuerus Absurda Absurd.* in frontisp. l. and the protestant Magistrates of Berne likewise made it penal by their lawes, for any of their territories to preach Caluins doctrine therof, or for their people to read any of his bookes, containing the same. *Vide litteras Senat. Bern. ad Ministros &c.* ann. 1555.

(13) *Eusebius, hist. Ecclesiast. lib. 5. cap. 19.*



XIII.

V P O N M E L A N C T H O N.

Melancthon holds there are (1) three Gods, and strives
Mainly to prome (2) plurality of wines.
He teacheth that in case of iust diuorce,
(3) Tb' offend'ng party may, without remorse,
Againe contract: and vnder zeal's pretence
Tb' inferior powers be (4) armes against their Prince.

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The Sonne of God did (5) eu'en as God (he sayth)
 Obey his Father and resist his wrath,
 Tea (6) pray vnto him; whence he doth inferr e.
 He is his suppliant, Priest and Minister.
 About the Sacraments he held ——— but what?
 'Tis yet vnknowne; for stil as wel in that
 As other points so (7) wau'ring he appeares,
 As no side dare securely cal him theirs:
 For which respect eu'en they who most would rayse
 His name, (8) reserre him to the Diuel's prayse:
 Tea (9) doubt of his saluation. What could frame
 For such a man a more besitting name,
 Then this of Black-earth? & it sutes him well
 For nothing that is whye can enter hel.

- (1) There are three diuinities as there are three persons, Melanct. loc. com. an. 1545. c. de Christo; for which he is reprehended by Stancarus l. 4. de Trinitate.
- (2) Melancthon in behalfe of Henry VIII. (whose diuorce fro his first wife he held vnlawful) aduiseeth, saying: If the King be desirous to prouide for succession, how much better were it for him to doe it without the infamy of his first mariage: & this may be performed without peril, of any mans either conscience or fame, by poligamy &c. because poligamy is not a thing altogeather vnusual; Abraham, Dauid, and other holy men had many wiues, whence it appeares that polygamy is not against Ius diuinum. Melancth. concil. Theol. p. 134.
- (3) If either (the offending parties) be of such an age as they be yet strong & lusty, or that they cōplaine that they cannot without danger liue in widdow-

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hood, If they shew signes of penance, mariage is to be granted them. *Concil. Theol. part. 1. p. 648.*

(14) If the Magistrate command any thing against the law of God, doe not obey him, but peremptorily resist: as if he commaunds to warre against the Turkes. *ad c. 13. ep. ad Rom.* See him also *Concil. Theol. part. 1. p. 314* where he enabled the inferiour Magistrate to alter Religion, against the contrary edicts of the Superiour. See him further, *ib. p. 249. 302. 303. 315.*

(15) The Sonne according to his diuinity resisteth his Fathers wrath against our sinnes. *Loc. comm. an. 1558, p. 40. and in Epist. ad Elect. Forge dat. 3. Octobr. an. 1552.* further he teacheth that diuine nature of the Sonne was in his passion obedient to his Father. *loc. comm. an. 1561. pag. 41* See more in *Pelarg. his Admon. de Arianis p. 43 and 24.*

(16) Pelargus confesseth of Melancthon, that he saith, that the Sonne maketh intercession, is his Fathers Minister, Priest, and Mediatour, answering in excuse therof that he meant the same especially of his humane nature, implying so thereby, that he meant it also (though not so principally) of his diuine nature. *Pelarg. Aumonit. de Arianis. pag. 15.*

(17) Concerning his inconstancy about the real presence, see in *lib. 3. epist. Zuingl. & Oecol. p. 603.* where he flatly disclaymeth from Zuinglians doctrine herein; & the same more fully, *ibid. p. 618. 634. 645.* see also *Hospin. Histor. Sacr. part. 2 fol. 68.* and yet of his change afterward, see the same confessed by *Hospin. vbi supra, fol. 115. 141.* and by *Ussand. Epist. cent. 10. p. 615. 667.* See *ibid. 800. 703* where it is said of him, If this mans constancy in the true Religion had been answered.

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ble to his learning, surely he had been an incomparable man. See further of his inconstancy, in *Schluss. Theol. Calu. l. 2. fol. 91. 92. 94. 95. and colloq. Altemb. fol. 377. 402. 414. 421. 463. 520. 524.*

(8) *Ioach. Morlinus Melancthon's* scholler, commending him for some things, yet in regard of his other bad deseruings, he sayth: In these points let the diuel prayse thee (O Philip) and not I. *Morl. in publ. lect. See this in Schluss. Theol. Caluin. l. 2. art. 10.*

(9) If I could redeem the saluatiō of our Master, *Philip Melancthon*, with the peril of my life, I would doe it; but he is taken out of this world, and carried to the Iudgement of the horrible tribunal of God, to plead his cause there. See *Schlusselb. vbi supra.*



XIV.

V P O N B V C E R.

B V C E R, as (1) some affirme, was first a Iew;

But doubting that, his mind he did imbrey

With Christian rites, and, vpon iust dislike

Of Iudaisme, became a (2) Catholike;

Yet stayd not there, but soon did that reiect

For (3) Luther's, then new rays'd, licentious Sect;

Yet that he held not long, but chang'd againe,

And vowd himself a perfect (4) Zuingian.

From hence he back to (5) Luther made repairs;

And there, for his offence, by humble prayer

He (6) pardon crav'd: but this he soon forgot,
 And straight resum'd his former (7) Zuinglian's coat.
 Nor want there (8) some, who dare averre for true,
 That, after this, he dy'd, as first, a Jew.
 Who't not admire this man? sure he doth misse it,
 Who his Religion cannot like, what is it?

- (1) I doe not absolutely affirme this, though it is without question true, by reason of my vndertaken course to proue al by the sayings of Protestants; and for this I haue not as yet found the testimony of any of them. But it is reported by that temperate writer Vlenberg, in his *causa, causa 12.*
- (2) That he was a Catholike, it is affirmed both by Osiand. *Epist. cent. 1b. p. 88.* and al others that write of him.
- (3) See Peter Martyr in his treatise of the Lords supper annexed to his comm. places in English. pag. 138.
- (4) See Bucer himself in *Epist. ad Norem. and Esseingen- ses.*
- (5) See the acts of the Synod holden at Luther's house in Wittemberg anno 1536. & Osiand. *Epist. cent. 16. pag. 246. Schlusfeld. Theol. Calvin. l. 2. fol. 17. & 129. Lauath. hist. Sacr. p. 1. Mart. Crusius p. 3. Annal. Sur. l. 11. c. 25.*
- (6) Bucer in edit. 1. comment. in 6. Ioan. & 26. Math. asked pardon of God and the Church, for his hauiug bewitched many with the heresy of Zuinglius.
- (7) Lauath. *hist. Sacr. f. 37. Pet. Mart. of the Lord's supper, annexed to his comm. places in English p. 138. & Schlusfeld, theol. Calvin. l. 2. fol. 17. & 70. where he sayth: Yet the same Bucer at Cambridge in England an. 1551. reuolued againe to the heresy of the Zuinglians.*

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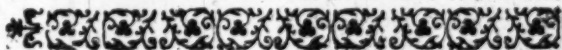
(8) See before at 1. Yet it is affirmed by *Possuine in not.*
verbi Dei, & Vlembergius, Causa 12.



XV.

VPON REFORMERS Sacraments.

Y OVR Sacraments, you say, doe onely signe,
 Witnesse, and seale the promises diuine;
 And, euen to him who faithfully repents,
 Conferre no grace; ô gracelesse Sacraments!



XVI.

THE REFORMERS Oath of Allcageance.

I A. B. truly from my hart protest
 That if Priests be not by the King repress,
 Myself wil raise the (1) people to effect
 What he wil not: and if he doe erect
 Himself gainst God, I'l not regard his place;
 But, rather then obey him, (2) spit in's face,
 If he himself (3) giue ouer to the vice
 Of lust, of riot, pride or auarice,
 Or wilfully (4) infringe our feudal lawes,
 And play the Tyrant, I wil straight dispose

As best I can, th' inferiour Magistrate
 By peace or (5) warre his fury to abate.
 Which if, through want of courage, he refuse,
 The (6) people shal attempt it: they shal vse
 Al meanes they can to worke his overthrow,
 Take him, (7) arraigne him, and (8) depose him too.
 But if these fayle, we, in our iust defence,
 Wil (9) suppliants be vnto some ferraine Prince
 T' assist vs with his ayd, that pulling downe
 Our King, he, if (10) we please, may take the crowne.
 But if yet al these meanes descline proue,
 Then I myself, (11) inspired from aboue,
 Either by poyson, pistol, sword, or knife,
 Or such like wayes, wil take away his life.
 A deed so farre from treason, as I sweare,
 That (12) he who kils a raging Wolf or Beare
 Deserues lesse pay. for from this act proceeds
 Th' whole Kingdom's good; ô 'tis the (13) best of deeds!
 For al such Kings as doe God's lawes transgresse,
 And to the same their fearful subiects presse,
 Of their due honour stil (14) deprived be,
 And th' subiects from their vs'd alleageance (15) free.
 And then we scourge them may with their (16) owne rod,
 At these and more I sweare; so help me God.

- (1) If the Magistrates shal refuse to put Masse-mon-
 gers, and false Preachers to death, the people in
 seeing it performed, doe shew that zeale of God,
 which was in Phinees destroying the adulterous, and
 in the Israelites against the Beniamites Good-man. p. 196.
 (2) Earthly Princes doe bereaue themselves of autho-
 rity when they erect themselves against God, yea

they are vnworthy to be accounted in the number of men, and therefore we must rather spit in their faces then obey them. *Caluin. in c. 6. Daniel, vers. 22.*
25.

- (3) There are vices inherent in the persons of Princes, though they be lawfully established by succession, or election, viz. vngodlines, couetousnes, ambitio, cruelty, luxury, leachery, & such like sinnes which Tyrants delight in: what shal be done in this case to these Princes? I answer that it belongs to the Superiour powers, such as are the seauen Electours in the Empire, and the States-men of the Kingdome almost in euery Monarchy, to restraine the fury of Tyrants, which if they doe not, they are traytours to their Countries, and shal before the Lord giue an account of their treachery, *Beza confess. an. 1560. p. 216. see. Caluin. Inst. lib. 4. c. 20. Sect. 31.*

- (4) Kings and cheif Magistrates, are the vassals of the Kingdom, and of the Common-wealth where they rule; wherefore they may be dispossessed and deiected when they shal obstinately attempt any thing against the feudal Lawes of the Kingdome, and this (saith he a little before) may be done with a good conscience. *Danau lib. 3. Pol. Christian. c. 6. Beza Epist. 24.*

- (5) The Peeres of the Kingdom or the publike assembly of States ought to destroy him, either by peaceable practizes or open warre, *Fenners sacra Theol. l. 5 c. 15. p. 185.*

- (6) If the Noble men & other inferiour magistrates for

fear should refuse to reforme religion, the rest of the people might doe it in that case themselues. *Goodm.* p. 196. 87. 34. 35. 185. 180. 184. &c. See also *Knox hist. Scot.* p. 49, 50.

(7) The people may arraigne their Prince. *Buch. de iure regni*, pag. 62.

(8) Euil Princes ought by the Law of God to be deposed, and inferiour Magistrates ought cheifly to doe it. *Goodman*, p. 144. 145. examples allowed of Kings deposed. *Edw. Rich. 2. Christian of Denmark &c. Obed.* 100. See more in *Knox hist.* p. 371. *appel.* p. 28. 30. 56. & in *M. Sutcliff's* answer p. 71. it is said, that this Doctrine (of punishing, deposing, and killing of Kings) was commended by the most learned in those parts, which were (saith he) *Caluin, Beza, & certaine Englishmen*: affirming moreouer that the same doctrine, or (to vse his owne words) disobedience rather against Princes was taught by *Buchanan, Knox, Hotroman* in his *Francogallia*, *Beza de iure magistratum in subditos, vindicta cont. Tyrannos, Vrsinus, &c.* See also pag. 95. and the same likewise auerred by *D. Bancrofts Suruey*, p. 48. and *Dang. posit.* p. 18. See more before at 4.

(9) Subjects when they endure publike and manifest wrong, may lawfully become suppliants to foraine States, and craue their ayde against their Princes, and other Kings ought to take vpon them their defence and protection. *Bucanus, loc. com. Theol. loc. 7.* p. 845. & this doctrine saith the learned protestant *M. Owen*, was published at the earnest request of *Beza* and *Gonsarrus. Herod. & Pil.* p. 13. &

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- (10) The people haue right to bestow the crowne at their pleasure. *Buchan. de iure regni p. 13.*
- (11) By the word of God a priuate man (hauing some special inward motion) may kil a Tyrant, &c. or otherwise a priuate man may doe so, if he be commanded or permitted by the Common-wealth; *Obed. p. 10. See more ib. p. 99. 103.*
- (12) It were good that rewards were appointed by the people for such as should kil Tyrants, as commonly there is for those that haue killed either wolues or beares, &c. *Buchan. de iure regni, p. 40.*
- (13) I am of opinion with the old people of Rome, that of al good actions the murder of a Tyrant is most commendable. *Enseb. Philad. dial. 1.*
- (14) If magistrates transgresse God's lawes themselves, and command others to doe the like, they loose that honour and obedience, which otherwise is due vnto them; and ought no more to be taken for Magistrates, but to be examined, and punished as priuate transgressours. *Goodman p. 119. 139. See more before at, 2.*
- (15) If Princes be Tyrants against God and his truth, their subiects are freed from their oaths of obedience. *Knox, to Engl. and Scotland. fol. 78.*
- (16) That is, arraigne them, examine and punish them as priuate transgressours: wherof see before at 7. & 14. & *Obed. pag. 111.* where it is sayd, That Iudges ought by the law of God, to summon Princes before them, for their crimes, & to proceed against them, as against al other offenders.



XVII.
TO THE KING'S MOST EXCELLENT
Maiesty my dread Soueraigne.

Pardon, most Gracious Soueraigne, if my verse
 Distast thy eares; what I aboue rehearse
 Is not myne owne: I onely doe relate
 The tenets of such soes vnto the state,
 As would (if they had power) assaile the crowne;
 And in thy blood al our best fortunes arowne.
 My prayers, are (as likewise of the rest
 Of my deare brethren) that thou maist liue blest
 Aboue thy wishes; al misasters chase,
 And stil looke smiling fortune in the face.
 May peace by thee with that same throne be grac't;
 Wherin thy Royal Father hath her plac't:
 And al such wretches as beare any part
 In hate to thee, put-off their traitrous hart,
 That no tumultuous or disloyal straine
 May e're disturb the quiet of thy raigne.
 Be forraigne and home-bred iniurious scopes
 Against thy person strangled in their hopes:
 And who knowes treason and reueales it not,
 Be food to beasts, and branded with the note
 Of Traitor; yea, let those so censur'd be,
 Whose onely thoughts are false to shine or thee;
 This, al true subiects wish, this each implores,
 Who'l not subscribe to this, is none of ours.



XVIII.

CALVIN'S CREED.

(1) **T**hree Gods there are; (2) no Father; (3) nor can he,
 Who made of nothing al, Almighty be.
 Christ is to God, as God, (4) inferiour,
 And doeth. (5) as God, for vs God's ayd implore.
 He (6) truly was a sinner, (7) not God's Sonne,
 His birth made Mary of a Virgin (8) none.
 She was (9) too busy, of a (10) haughty vaine,
 And (11) spitefully God's power did reſtraine.
 Christ not one onely, but (12) two perſons hath,
 And was endew'd, as other men, with (13) faith.
 He, as in yeares, ſo did in wiſdome (14) grow,
 Yet did not, when at wiſeſt, (15) althings know.
 He vs'd no grounded method to (16) confute
 The aduerſe part, but when he did diſpute,
 He his opponents either did amuſe
 With (17) farre fetch't ſimilitudes, or els abuſe
 Their ſayth by ſome (18) ſuperfluous inference,
 Harſh (19) phraſe, and words not in a (20) proper ſenſe.
 To vicious paſſions he ſometymes obey'd,
 Was diſobediēt, cowardly, raſh, diſmay'd;
 For through baſe feare he did t' his power (21) deny
 To be the worlde's Mediatour, and to dye,
 And more aſ frayd of death was, then we ſee
 Theeves (22) now, or other wicked perſons be.
 Yea he then quite (23) forgot and did not deeme

Himself to be, who should our soules redeeme.
 His prayer was (24) not adu's'd, but such as did
 A more proportioned correction need.
 Nothing had been effected if his death
 Had been but corporal; for, e're his breath
 Forsook him, he was (26) truly in despaire,
 And did the death of (27) more then body feare.
 His guilty soule was (28) cited for to come
 Before th' Eternal, to receaue her doome;
 And was (29) tormented with th' infernal paines;
 Which for the damn'd forsaken soules remaines.
 And, to be breef, no other signes there are
 In al his death, but tokens of (30) despaire.

He went to hel, that is, (31) God did impose
 Those paines on him, he doth vpon his foes;
 Whence he became in horroure with the fright
 Of black damnation, and with (32) that did fight
 His body dead, aline againe was made,
 Not of himself, but (33) by his Father's ayd.
 He sits at God's right hand; that is, he holdes
 Next (34) vnder him, cheef rule; and al controls.
 We need (35) not feare to haue our sinnes awaite
 For Iudgment, ransom'd at so high a rate.

The holy Ghost is God, (36) as I haue shewn;
 Distinct from both the Father and the Sonne.
 'Tis false to say, the Church can neuer faile,
 For then it (37) fel, when Popes did first preuaile;
 Penance is (38) needles; eu'ry sinneful fal
 In baptisme is remitted once for al.
 It is a foolish madnes to (39) maintaine
 That after death our flesh shal ryse againe.

In heau'en it self (c. 40) no Saints haue yet at al becom' diuinitie.
Who speaks these woras, a Christian? (41) no. Iohn Calvin.

(1) If the Father haue his essence of himself, the Sonne his essence of the Father, and the Spirit from them both, doth not (saith Calvin) three essences herevpon arise? *Tract. Theol. p. 793.* besides this, *mult.* *verum* he often writeth that the Sonne hath his substance distinct from the Father, wherevpon followes, that he is a distinct God from the Father. See *ad. Seru. p. 249. 250. 871. 872.* & *passim.*

(2) He teacheth that the Father can neither wholly, nor by part, communicate his nature to Christ. but must wic'hal be depriued therof himself. *Tract. Theol. p. 771. 772.* and he denies that the Sonne is begotten of the Fathers substance and essence; affirming that he is God of himself, not God of God. See *M. Whit. 8. Camp. rat. & Cal. himself t. 1. Inst. c. 13. sect. 23. 29.* & *tract. Theol. p. 774* by which it followes, that if God haue no Sonne begotten of his substance & essence, he can be no Father, & Christ, if he receaued no essence from the Father, he cannot be his Sonne.

(3) That dreame of the absolute power of God which the School-men haue brought in, is execrable blasphemy. *Calu. ad c. 23. Exech. galline sumpt.* See him *Instit. l. 3. c. 23. sect. 21.*

(4) The Father is greater then I, hath been restrained to the humane nature of Christ, but I doe not doubt to extend it to him as God and Man. *Tract. Theol. pag. 794.* See also *p. 792.* & *2. Inst. c. 14. sect. 3.* & *in c. 17. l. 9. 12.* & *c. 22. Math. v. 44.* & *cap. 26. v. 64.*

(5) It is no absurdity &c. if Christ according to his

diuinity maketh intercession to the Father. *Tract. Theol. p. 791.*

- (6) How are we iust before God? Sure as Christ a sinner was iust. *1. Cor. c. 5.* and in another place: Christ (saith he) in that humane nature which he had taken vpon him, was truly a sinner, and guilty of euerlasting malediction. *Id. c. 3. ad Galat.*
- (7) See before at 1.
- (8) Our Lord spared Mary til she had wel recovered her weaknes in child-bearing, that she might take her iourney. *in c. 2. Matth. v. 13.*
- (9) She was hasty out of time, intempestiue festina. *in c. 2. Io. v. 4. & c. 8. Luc. v. 19.*
- (10) While she giueth scope to her motherly greife, she through lack of consideration preferred herself before God. *In c. 2. Luc. v. 18.*
- (11) She seemes no lesse spightfully to restrain the power of God, then did before her Zacharias. *In c. 1. Luc. v. 34.*
- (12) For he seuereth the person of the Mediatour from Christ's diuine person, maintaining, with Nestorius, two persons in Christ; the one humane, the other diuine *l. 1. Inst. c. 13. sect. 9. 23. 24.*
- (13) Though the sense of Christs flesh did apprehend destruction, yet faith remained firme in his hart *in c. 26. Matth.* See besides, his attributing of the like faith to Christ, which holy men are vsed to haue when they are tempted. *In Matth. c. 4. v. 3. & in c. 27. v. 46. 50*
- (14) Christ as he did grow in body, so likewise did he profit in soule; and a little before: The gifts of his mind did encrease with his age. *In cap. 2. Luc.*
2. 740.

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- (15) Christs soule was subiect to ignorance: this only difference is betwixt vs & him, that our infirmities are of necessity, his voluntary: *in c. 2. Luc. v. 40.* It is euident that ignorance (sayth he) was common to Christ with the Angels *in c. 24. Matth. v. 36.* and in particular he auoucheth that he knew not the day of iudgement (*in c. 24. Matth. v. 36.*) nor what that tree was which he cursed, *in c. 31. Matth. v. 18.* see also *1b. c. 9. v. 2.*
- (16) We must remember that Christ did vse the common receaued prouerbs, not that they should solidly proue any thing, but only that they should be as probable coniectures. *Calu. in c. 12. Matth. v. 35. & 2. 10. Luc. v. 17.* and therevpon he is not afraid to censure certain words of Christ to be but a weak confutation of what he sought to refute. *In c. 12. Mat. v. 25.* & in another place: Christ (saith he) seemes here not to reason solidly. *Id. in c. 9. Matth. v. 5.*
- (17) This seemes to be a harsh and farre-fetcht similitude; & after: The similitude of sisting doth not hang together. *Calu. in c. 16. & 22. Luc.*
- (18) When Christ inferred, All things therefore whatsoever you wil &c. *Caluin* giueth it this glosse: It is a superfluous or vaine illation. *In c. 7. Matth. v. 11.*
- (19) This metaphore of Christ is somewhat harsh. *In c. 9. Matth. v. 40.*
- (20) That Christ promiseth from God reward to fasting is an improper speach, *in Matth. c. 9. v. 16. 17. 18.* See him likewise taxed for improper speeches by *Calu. in c. 12. Matth. v. 5. 16. 33. in c. 15. v. 18. in c. 20. v. 26 & in c. 1. Ioan. v. 32. in c. 16. v. 29. 35. in c. 17. v. 12. & in c. 3. v. 21.*

he writeth of a saying of Christ, that it seemes to be spoken improperly and absurdly, in French, *sans raison*.

(21) He refuseth and denies, as much as in him lieth, to performe the office of a Mediatour (*Inc. 26. Mat. v. 39.*) and manifestes his owne effeminatenes by his shunning of death. *Inc. 12. 10. v. 27.*

(22) Theseus and other euil doers doe obstinately hast to death, many with haughty courage despise it, some others doe mildly suffer it, but what constancy or stout courage were it for the Sonne of God to be astonished & in a manner stricken dead with feare of it? &c, how shameful a tendernes, as I say, should this haue been to be so farre tormented with feare of common death, as to melt in bloody sweate, and not to be able to be comforted but by sight of Angels? *Inc. 16. sect. 12.*

(23) The same vehemency took from him the present memory of the heauenly decree, so that he forgot at that instant, that he was sent hither to be our Redeemer *Inc. 20. Mat. v. 29.*

(24) This prayer of Christ was not premeditate, but the force and extremity of grief wringed from him this hasty speach, to which a correction was presently added; and a little before: He chastiseth and recalleth that vow of his which he had let sodainly slip. *Id. ib.*

(25) Christs death had been to no effect, if he had suffered only a corporal death. *Inc. 1. 2. c. 16. sect. 10.*

(26) Thus doe we see Christ to be on al sides so vexed as being ouerwhelmed with desperation, he ceased to cal vpō God, which was as much as to renounce

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his saluation. And this, sayth he a litle before, was not feined, or as a thing only acted vpon a stage.

In c. 27. Matth. v. 47. 46.

(27) He was afraid of some-thing more horrible in his death, then the separation (only) of soule and body.

In c. 26. Matth. v. 37. see 39.

(28) It behoued that Christ, to satisfy for vs, should be conuented, and that guilty, before the tribunal of God *In c. 27. Matth. v. 46.*

(29) Christ in his soule suffered the terrible torments of a damned & forsaken man. *1. 2. Inst. c. 10. sect. 10.*

(30) In the death of Christ occurs a spectacle full of desperatiō, *In c. 27. Mat. v. 57.* And againe: in this spectacle there was nothing but matter of extreame despaire. *In c. 14. Ioan. v. 6.*

(31) It is no meruaile if it be sayd that Christ went downe to the hels, sith he suffered that death wherewith God in wrath striketh wicked doers. *1. 2. Inst. c. 6. sect. 10.*

(32) It behoued that Christ should as it were hand to hand wastle with the armies of the hels and the horror of eternal death. *Idem ibid.* See him also *in c. 26. Matth. v. 39.*

(33) Calvin holds it to be absurd, that Christ should challenge to himself the glory of his owne resurrection, when the scripture (sayth he) euery where teacheth it to be the worke of God the Father. *In c. 2. Ioan. See him also in c. 8. ad Rom.*

(34) Christ is sayd to sit at the right hand of the Father, because being ordained chief King (who in his name may gouerne the world) he as it were holdeth the second degree from him of honour &c

Christ therfore sitteth at the right hand of his Father, because he is his Vicar, *In c. 26. Matt. v. 64.*

(35) We need not feare least our sinnes come to be iudged by God, from which the Sonne of God hath by so pretious a price absolued vs. *In c. 27. Matt. v. 29.*

(36) See before at 1. and besides read *Calu. l. 1. Inst. c. 13. sect. 23. & 25.*

(37) The matter came to that passe, that it was manifest & euident to the learned & vnlearned, that the true order of the Church then perished, the Kingdome of Christ was throwne downe, when this Dominion (of the Pope) was erected. *Calu. resp. ad Sauallet. p. 132. 128.*

(38) At what time soeuer we baptized, we are at once washed & cleansed for al our life; and a litle after; They erre, who thinke that by the benefit of repentance, we doe after baptisme obtaine forgiuenesse. And not much before: In baptisme is obtained perpetual and continual forgiuenesse of sinnes, euen vnto death. *l. 4. Inst. c. 14. sect. 3. 4. & c. 19. sect. 17.*

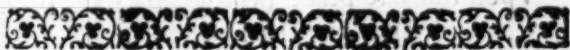
(39) Vpon the 26. of *Mat.* he affirms that they are mad who teach that the blood of Christ is now ioyned with his flesh. Which opinion *Schlusselfburg* detesting both in *Caluin* and his fellowes, sayth: Hence it appeareth that the *Caluinists*, albeit they affirme in word and writing, yet in hart they doe not belieue the resurrection of the dead. *Schlusf. Theol. Calu. l. 1. art. 20.*

(40) Christ being entred into the Sanctuary of heauen, vnto the end of the Ages of the world, he alone carrieth to God the prayers of the people (of the Saints) abiding a farre off at the portch. *l. 3. Inst. c. 20.*

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sect. 20, and els-where : The soules of the godly ha-
uing ended the labour of their warfare, doe goe
into a blessed rest, where with happy ioyfulness they
looke for the enioying of the promised glory ; and
so al things are holden in suspence til Christ the
Redeemer appeare. 1b. c. 25. sect. 6.

- (41) See *Aegidius Hunnius* his *Caluinus Iudaizans*, &c. prin-
ted Wittenb. 1593. & *Iohn Modestus* his *Demonstration*
forth of holy Scripture, that the Sacramentaries are
not Christians, but baptized Iewes & Turkes, print.
Tubinga. 1583. both which Authours were learned
Protestants.



XIX.

V P O N S A I N T P A V L and Luther.

P A V L in his writings (1) oftymes I E S V S names,
Luther the Diuel's name (2) more oft proclames.
What is the reason ? sure, on either part
The mouth speakes from th' aboundance of the hart.

- (1) *S. Paul* repeates this sacred name of IESVS in his
Epistles neer 500. times.
(2) So frequently doth *Luther* vse the name of DIUEL,
that the learned *Tigurine* Diuines speaking but of
one of his bookes only, say, that it is full of Diuels;
and in another place : How wonderful (say they) is

Luther here with his Diuels, w^hat impure wordes
he vscth, with how many Diuels doth he burst?
Theol. Tigur. confiss. Geim. fol. 3. & part. 3. fol. 124. & Zuingli-
us sayth to him: We fill not our bookes with so
many Diuels, nor doe we bring so many armies of
Diuels against thee &c. Zuingl. tom. 2. fol. 81.



X X.

Vpon the late peace betwixt the King of
France and the Hugonots.

W Arr's stormes are past, the gentle breath of peace
Hath forc't in France all noysome vapours chase.
The Rochellers and their adherents now
Their humble necks vnto the King doe bow.
They now no more vi^l (1) for Religion's sake
Rebellious armes against their Sou'raigne take.
No more (2) contemne his Edicts, and no more
Against his powers (3) forraigne power implore:
Hence-forth they'l neuer vnder fayre pretences
To shew their sayth, come (4) armed to their Princes,
Nor armed treat with him, (5) like such as stand
To beg an almes with threatning sword in hand.
They'l ne're contend by open force againe
From him his sacred Churches (6) to detain:
Nor wil they Preachers, (7) arm'd with pistols, proue
As shew to greater treasons they may moue.

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Religious persons, Abbeyes, Monasteries,
 Priests, altars, Vestments, Reliques, Images,
 And whatsoeuer els, may now be free
 From the (8) profane reach of impiety.
 Th.y'l cease. But stay; a further clause remaines;
 I had forgot my self, they'r Puritans.

- (1) As they haue done for the space of oboue 40. or
 50. yeares together, and that for Religion, as eu-
 dently appeareth by the Protestant writer I. de serres
 in his general Inuentory of the history of France,
 transl. into Engl. by Edw. Grimston; and by Osiander,
 who writing of those warres sayth: Ciuil warre for
 Religion was renewed &c. Epit. 116. p. 804.
- (2) The King caused certaine Edicts to be published
 against them of the Religion, who stood vpon their
 guard, seeing their Prince threatned them so open-
 ly. Crispen. Est. of the Church. p. 617. see Osiand. ep. cent.
 16. p. 808. de Serres p. 625. 658 &c.
- (3) As without further testimony, it is sufficiently
 knowne they haue done, by their often sending,
 besides other Countries, hither likewise into En-
 gland. Read De Serres.
- (4) As they did, when vnder colour of exhibiting a
 Confession of their faith, they came armed to the
 Kings Palace. Osiand. Epit. cent. 16. p. 698.
- (5) As they did when they treated partly as humble
 seruants, partly as armed subiects, like to such who
 beg for almes with their swords in their hands. De
 Serres p. 660.
- (6) They hauing before by many petitions required

temples for the exercise of their Religion, doe now take them by force in many places, and without further approbation of their demandes they assemble at diuers times. Thus *de Serres* p. 588. see *Pet. Mart. Epist. annex. to his comm. plac. in English* p. 157.

(7) As *Bez* did in a seditious vproare at *Orleans*, whereat he preached with his sword and pistol, and exhorted the people to shew their manhood rather in killing the Papists then in breaking images. *M. Fulk*, answ. to *P. Frarnes declam.* p. 44. see *Anton. Fagus de-vica Bez* p. 45.

(8) For at *Meaux*, transported with vndiscreet zeale, grounded vpon their numbers, they did fly to the Churches, beat downe images, and make the Priests retire. *de Serres* p. 593. See their like insolencies vsed in the same kind in *Grenoble* (16. p. 610.) and els where p. 589.



X X I.

VPON CARLOSTADIVS.

AS Carlostadius first begin's to preach,
The Diuel courteously takes paines to (1) teach,
Guide and direct him; and to make him stil
Better obserue the proiects of his wil,
He kindly creepes (2) into him, (3) and directs
His tongue to al Hel's most desir'd effects.
So that, when e're this Deuour silence breakes,

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*His lips and tongue moue, but the Diuel speakes.
 And while he lies, expecting eu'ry bower
 To try the force of death's al-forcing power,
 The Diuel (4) visits him. Monster of men!
 The Diuel lest thee not til death; nor then,*

- (1) *Carlostadius* was wont to boast (saith *Chemnitius lib. de cana. p. 214.*) that the exposition of *This is my body*, came to him by reuelation, but he that appeared to him (if we may belieue *Luther (tom. 3. 1en. Germ. fol. 68.)* was eyther the Diuel, or the Diuels *Damme*. See also *Chemnitius de cana p. 214.*
- (2) This miserable man was not possessed with one Diuel only. *Luth. loc. com. class. 5. c. 15. p. 47.* see him also *tom. 3. 1en. fol. 61. & Alb. cont. Carolstadianos 2. 4. p. 1. & 7. 2. p. 2.* where affirmeth that the Diuel possessed *Carlostadius* corporally.
- (3) Let no man wonder that I cal him (*Carlostadius*) Diuel; for I haue nothing to doe with him; I haue only relation to him, by whom he is obsest, who also speakes by him, *Luth. tom. 3. 1en. fol. 61.* see also *colloq. mens. fol. 367. 373.*
- (4) This last apparition of the Diuel to him, which was three dayes before his death, is affirmed by *Albert. cont. Carolst. f. 1. 6. & Io. Schurz. lib. 50. caus. c. 50.* see more of *Carlostadius* hereafter. XXXIV. 2. 3. 4. 5.



XXII.

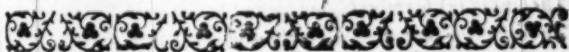
VPON BEZA, BETWIXT HIS
Candida and Andebert,

WHat? is not Beza yet resolu'd? nor yet?
Stil doth he doubt on whether part to set
His spacious lustes, his lustes as hard to fil
As is the gulf of his insatiate wil?
See, see, ô, how he, fearful to distast
Either damnation, his loose eyes doth cast
Alike on both, as if he faune would gleane
Equal (2) acceptance both from Boy and Queane,
Now her he courts; then fearing last that act
Displease his Ganimed, he seemes t'retract
His former errour, and assures the Boy
That he alone shal be is onely ioy.
His iealous punkè at last perceaueth this,
And stormes therat; he calmes her with a kisse:
Then, to his () Boy: thou sweet (saith he) art myne,
Thou art my cheef delight. O rare Diuine!

(1) Among other wanton Epigrammes which Beza writ, there is one extant of his inordinate liking to his Ganimed called Andebertus, and his woman Candida, wherein he debateth whether sinne be may preferre, and finally makes choice of the boy before his woman. See this in Beza's Epigrammes print. at

Paris an. 1. 48. In so much as schlusselfberg confesseth saying, that it is euident that Beza did write most obscene verses to Germanus Andebertus, whom he chose at Orleans, and that Beza made him his Adonis. Theol. Calu. l. 1. f. 93. see more in proem. p. 4. & 91. 93. & l. 2. f. 72. & hereafter XXXIV. 20. 21. 22. 23.

- (2) Amplector quoq; sis & hunc & illam, vt totum cupiam videre vtrumque, integrisque frui integer duobus, &c. Beza his owne words vbi supra.
- (3) Priores tibi desero Andeberte: Quid si Candida ferro conqueratur, quid tum? basiolo facebit vno. ib.



XXIII.

VPON REFORMERS DOCTRINE
of Predestination.

E'R E Rome, the words then Empreffe, did embrace
That sacred truth, whose path she now doth trace,
Mertal and stone, (1) her owne workes, she ador'd,
And help, of what requir'd her help, implor'd.
The ioyful reapers of the fruits of Nile
Worship't (2) a Cat, Dog, Bul and Crocodile,
Ibis and Hawkes; yea offered vp their groanes
To Beetles, Aspes, Garlick, and Onyons.
Snakes, Adders, Tygers, Skrich-owles, Bats, and Trees,
Herbs, Beasts, and Birds are (3) Congo's Deities,
To the (4) Diuel Calicute doth prayer assigne,
Tea to an (5) Ape, Elephants, and Kine.

Beza
iking
a Can-
y pre-
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But bolder (6) Pegu doth in this excel,
 In sacrifice she feeds the Diuel wel,
 And giues him musike: spacious (8) Tarrary
 And fayre Cathaga much deuoted be
 To a God of Felt, in whose conceit Earth, Fire,
 Sunne, Water, Starres, the like respect require.
 The (8) Philippina's doe adore an Oxe
 Peru a mount (9) of sand, a (10) Cocke, and Foxe,
 An Emerald and (11) Thunder: (12) Mexico
 Before a liuing Slane as God doth bow;
 Tea to a masse of Paste which long hath stood
 Tempred in Childrens and in virgins blood.
 The lands (13) betwixt Cambaia and Malabar
 Th' first thing they meet, after the morning-starre
 Hath told the Sunn's approach, be't Bul or Boare
 Or any Creature els, they low adore.
 Rude misshap't Stones industrious (14) China makes
 Her Gods, with heauen and Hel-hags wound with snakes.
 To a Flint (15) Narfinga; th' farthest (16) Moschi sal
 To an old wine's shape; (17) Lithuania to a Mal.
 And in this sottish manner diuers more,
 For their Creatour, creatures doe adore:
 Al foolishly, I grant; yet al hope (18) t' gaine
 Some good by this their superstitious paine;
 And think, that in reward each God proceeds
 With euery one according to his deads.
 But Protestants serue such a Tyrant God (19)
 As doth (say they) (20) inflict the dreadfu! rod
 Of his eternal wrath, no care once had
 Of any of their actions good or bad:
 Tea though they be the chiefe in Vertue's schoole;
 They must be damn'd: Which is the greatest foole?

- (1) *S. Austin de Civ. Dei*; *Lipsius* and many others.
- (2) *Strabo* lib. 17. *Stackius de sacrif. q. gent. Philo ludaei de*
10. *prac. Ios. cont. App. Orig. cont. Cels. l. 3. &c.*
- (3) *Purchas his pilgrimage. l. 6. c. 9.*
- (4) *Ludovicus Patrich. Rom. nauig. l. 5. c. 2.*
- (5) *Maff. hist. Ind. lib. 1. p. 24.* see *Loopez.*
- (6) *Caspar Balby. Gor. Arthus hist. Ind. p. 321.*
- (7) *Io. de plano Carpini. c. 2.*
- (8) *Vertomannus lib. 6.*
- (9) *Acosta lib. 5. cap. 5.*
- (10) *Cieza c. 50.*
- (11) *Acosta lib. 6. c. 21.*
- (12) *Purch. Pilgrimage. lib. 8. cap. 11.*
- (13) *Ib. lib. 5. cap. 8.*
- (14) *Maffeus hist. Ind. l. 6.*
- (15) *The Estates &c. of the world, in English, p. 778.*
- (16) *Ortel. theatro. Micchonius de Sarmat. Europea. lib. 2.*
- (17) *Gagninus descript. Lithuaniae.*
- (18) The Calicutians adore the Diuel, who is appointed
(say they) by God to reward euery man according
to their workes. *Lodou. Patrich. Rom. nauig. l. 5. c. 2.*
The Virginians likewise hold that the soule is rewar-
ded after this life according to her works. *Purch.*
pilgrim l. 8. c. 6. the like may be also seen in the rest,
whosoeuer shal peruse their histories.
- (19) Let not any of the Tyrant-worshippers accuse
me heer of blasphemy, for I doe not in this place
speake of the God of Catholikes, Iesus Christ: for
he wil (as himself saith) render vnto euery one ac-
cording to his works. *Matth. 16. v. 27. Luc. 6. vers. 38.*
Rom. 2. Cor. 1. 3. Gal. 6. Apoc. vlt. Psal. 65.

(20) The God of Reformers doth ordaine by his counsel and decree, that among men some be borne destined to certaine damnation from their mothers womb, who by their destruction may glorify him (*Calwin. Instit. l. 3. c. 23. s. 6. 6.*) & this without any respect had to their works either good or evil. *M. Miller. Synop. p. 554.* See also for this opinion *Calu. Instit. print. Argentorat. p. 253. Luther lib. de ser. arbitr. Beza respons. ad acta colloqu. Montisberg. part. 2. p. 233. 165. Per. Mart. comm. places, part. 3. p. 12. and many more.*



XXIV.

A LETTER TO A MINISTER

from one of his Pupils, concerning

S. Austin's Workes.

SIR,
 Since I saw you last, though many a hil,
 Plaines, woods, & groues our bodies doe diuide,
 Your best part hath been present with me still,
 Distance of place that from me nere could hide.
 The ghostly good directions, which by you
 It pleas'd the spirit to me then impart
 Streight in my soule to such perfection grew
 As they nere shal; nor can from thence depart;
 You taught me then to know Rom's scarlet-whore

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And other points, which then I held amiss;
Wherewith emboldned, now in one thing more
Your grane advice I craue, *let this it is.*

I doubt not but you know in what esteeme
With our best Authours Austin's writings are.

To some so free from error, he doth seeme,
As (1) none but Scripture may with him compare;

Others doe stile him the profound'st Divine
And great'st of Fathers, since th' Apostles were.

Others affirme he did in learning shine
Farre (2) above all that did or wil appeare.

Others (4) appeale vnto him, some bipocall
The Fathers (5) Monarch, one more (6) free fromaine

Of errour then the purest of them all;
And say, he doubtlesse was a (7) Protestant.

Yet, perusing of his Workes, can see
(Thus much the Spirit hath giu'n me to discern)

Nothing but rules of wicked Popery
Nor ought by him but superstition learne.

To instance some; he holds the (8) Church-decrees;
Which are the bookes we ought true Scripture call

Toby, (9) with Iudith, Hester, Machabees;
He, Papist-like, doth hold canonical,

General (10) Traditions are to be obseru'd,
Christ's true Church (11) only called Catholike.

None must (12) gain-say her; she is stil preserv'd
From (13) fal; Rome's Church is (14) chiefe, & the like.

The holy Sacraments doe grace conserue (15)
And with the (16) Crosse's signe applyed best

He doth moreouer seriously auerre,
That such are (17) damn'd as vn baptized dye.

He holds the real (18) presence, which the (19) bad

As wel as good receiue, and doth it cal
 A (20) sacrifice, wherof he euer had
 A care no (21) peece vpon the ground should fal,
 It ought by al to be (22) ador'd (saith he):
 And holds the Papists (23) now Confession;
 Orders (24) besides, a Sacrament to be
 He shewes, and teaches Extream-vnction.

His sentence stil against our Faith proceedes
 In al these so much controuerted Heads,
 Iustification, (26) Free-will, (27) Merit (28) of deeds;
 Which sayth perhaps through him now so farre spreads.

In Prayr (29) to Saints, their (30) Worship, (31) Images,
 Prayer (32) for dead, material (33) fire in hel,
 And (34) Purgatory-paines; he n'ere doth cease
 Our now-held Doctrine to his power t' refel.

With our blind Papists (35) a mayne difference.
 'Twixt Mortal' finnes and Venial vnolds:

A (36) vowed Chastity, Fastes, (37) Abstinence (38)
 From certaine meates on certaine days he holds.

In brief what holds (39) he not? scarce doe I know
 One part of him from superstition free;
 His doctrine to approue, his rules t' allow
 Were (40) to reduce expulsed Popery.

Which makes me wonder, why we say, that he
 The (41) iudgement of the ancient Church doth shew;
 For grant but that, and since we disagree
 From him, our Doctrine must of force be new.

Faine would I know, how best I might defend
 Our faith, if any Papist should object
 And aske: why, since his writings we commend,
 We their authority as weakere rect?

So hoping to receive ere long your best
And soundest counsel in this case, I rest.

- (1) After the sacred Scriptures there is no Doctour in the Church who is to be compared to Austin. *Luth. loc. com. class. 4. p. 45.*
- (2) *M. Field of the Church lib. 3. f. 170. See Luth. tom. 7. fol. 405.*
- (3) *D. Conel* in his answer to *Io. Burges.*
- (4) *M. Jewel* in his so wel knowne publick challenge at *Paules Crosse*, appealed to *S. Austin* as a true and Orthodoxal Doctour.
- (5) *M. Forrestier Non Tessagroph. &c. in proom. p. 2.*
- (6) Austin of al the Fathers is holden most pure in the opinion of *al. Gomar. spec. ver. & Eccles. p. 96.*
- (7) *M. Whitak. answer to F. Camp.*
- (8) I would not belieue the Ghospel, vnlesse the authority of the Catholike Church moued me thereto &c. The authority of Catholikes weakned, I cannot then belieue the Ghospel, *S. Austin tom. 6. cont. Ep. fundam. c. 5.*
- (9) The whole Canon of the Scriptures, sayth *S. Austin*, is contained in these bookes following: and then among the rest he names these bookes. *Tom. 3. de Doctr. Christ. l. 2. c. 8. vide Conc. Carth. 3. c. 47. to which S. Austin being present subscribed.*
- (10) These things which we obserue, not written but deliuered, which are kept al ouer the world, are to be vnderstood to be obserued, as decreed either by the Apostles themselues, or general Councils. *Tom. 2. ep. 118. ad Ianuar. c. 1. See heerafter at. 40.*

- (11) We must hold the communion of that Church, which is named Catholike, not only of her owne, but also of her enemies; for wil they, nil they, heretikes & schismatikes, when they speak not with their owne fellows but with strāgers, cal the Catholike Church nothing else but Catholike Church; for they could not be vnderstood vnlesse they discern it by this name wherewith she is called by the whole world. *tom. 1. de vera relig. c. 7.*
- (12) It is a point of most insolent madnes to dispute against that which the vniuersal Church thinketh. *tom. 2. ep. 118. c. 5.*
- (13) S. Austin answering the Donatists, who affirmed with our Reformers that the Church was perished, saith: This they say who are not in the Church, ô impudent speech! &c. why dost thou say that the Church hath perished out of al countries? *tom. 8. in Ps. 102. con. 2.*
- (14) To which Church of Rome not to giue the primacie is truely either the greatest impietic or headlong arrogancie. *tom. 6. de vit. cred. c. 17.*
- (15) From whence is that so great vertue of the water, that touching the body it washeth the hart, but the Word working it? *tom. 9. in Ioan. tract. 118.*
- (16) Vnlesse the signe of the crosse be applyed either to the forehead of the belieuers, or to the water wherewith they are regenerated, or to the oyle wherewith they are annoynted, or to the Sacrifice wherewith they are nourished, none of these are rightly administred. *tom. 9. in Ioan. tract. 118.*
- (17) It may truely be said that children dying without baptisme are to be in the easiest state of damnatiō:

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Yet he deceiveth & is deceiued who teacheth that they are not to be damned. To. 7. de pecc. mer. & remiss. l. 1. c. 10. & tom. 7. de anima & eius orig. l. 3. c. 9. & tom. 10. de verb. Apost. serm. 14. & tom. 2. ep. 28. ad Hieron.

(18) S. Austin writing vpon these words of the Psalmist, He was carriea in his owne hands, sayth: Christ was carried in his owne hãds, when commending his owne body, he said: This is my body; for then that his body was carried in his hands. Tom. 8. in Psal. 33. Conc. 1. and see Conc. 2. & ante exposit. Psalmi.

(19) It was the body and bloud of our Lord; euen vnto them to whom the Apostle said, He that eateth vnworthily, eateth iudgement to himself. Tom. 7. de Bapt. cont. Don. l. 5. c. 8. & againe: The traitour Iudas received the good body of Christ. tom. 7. cont. Fulgent. Donat. c. 6.

(20) Of his body and bloud he ordained a Sacrifice according to the order of Melchisedech. To. 8. in Ps. 33. Conc. 2. ante exposit. Psal. See tom. 5. de Ciuit. Dei lib. 17. cap. 20. and that he held this to be also a propitiatory Sacrifice, it is confessed by Crastinus lib. 1. de opif. missæ pag. 167. & Hutterus de Sacrificio missal. pag. 325.

(21) With what great care doe we obserue when the body of Christ is ministred vnto vs, that nothing thereof doe fall out of our hands vpon the ground. Tom. 10. l. 50. hãm. 26. See serm. ad infantes.

(22) Because he walked heer in that flesh, and gaue vs that flesh to eate for our saluation, now none eateth that flesh, but first adoreth it. &c. we may not onely not sinne by adoring, but sinne by not adoring, &c.

Tom. 1. in Ps. 98. and see in Ps. 21. conc. 1.

- (23) Let man make knowne his life to God by the Priest; let him preuent the iudgement of God by confession. Tom. 4. de vera & falsa pœnitentia. c. 10. and more fully tom. 9. l. 2. de visit. in fir. c. 4.
- (24) Both Baptisme and Order are Sacraments & c. Tom. 7. cons. epist. parmen. l. 2. c. 13. & de baptismo contra Bonat. l. 1. c. 1. & tom. 6. de bono coniug. f. 24.
- (25) Let him (the sick) aske of the Church holy oyle, wherewith his body may be anointed, according to the Apostle, Iames. 5. Tom. 9. de rell. cath. conuers. & tom. 10. serm. de temp. 215. & tom. 9. de visit. in fir. l. 2. c. 4.
- (26) The grace of God & c. bringeth to the life of the second man, not only by blotting out sinnes, but also by helping not to sinne. Tom. 2. ep. 106. 105. tom. 7. de nat. & gratia. c. 26.
- (27) It is in our wil to consent to God calling, or to dissent from it. Tom. 3. de spir. & lit. c. 34. & tom. 1. ep. 47. tom. 6. in act. cum Fai. Manich. l. 2. c. 4. & passim.
- (28) Are there no merits of the iust? there are truly, because they are iust & c. as to the demerits of sinne death is giuen as wage, so to the merits of iustice, as wage, life eternal. Tom. 2. ep. 105. & 46. 47. 52. & tom. 3. Enchir. l. 1. c. 107. & tom. 7. de nat. & gratia, & c.
- (29) Let him (s. Cyprian he meanes) help vs with his prayers & c. that our Lord granting, we may imitate his goodnesse as much as we are able. Tom. 7. de bapt. c. Donat. l. 7. c. 1. See l. 5. c. 17.
- (30) We honour their memories as of holy men of God. Tom. 5. de ciuit. Dei. l. 8. c. 27.
- (31) I thinke it was because they had seen in many

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places them (ss. Peter and Paul) pictured together with Christ. *Tom. 4. de consens. Euang. l. 1. c. 100.*

(32) It is not be doubted but that the dead are holpen by the prayers of the holy Church, &c. *Tom. 10. de verb. Apost. ser. 32. c. 2. & tom. 4. de cura pro mort. c. 18.*

(33) Incorporeal spirits may, by strange yet true meanes, be tormented with the punishment of corporal fire. *de ciuit. Dei. l. 21. c. 10.*

(34) Some suffer temporal punishments only in this life, others after death, some in both. *Tom. 5. de ciuit. Dei. l. 21. c. 13.* and after the English translation. *l. 21. c. 16. p. 857. & c. 21. p. 860. & c. 24. p. 863. & l. 20. c. 25.*

(35) There are certaine venial finnes which are loosed dayly by our Lord's prayer &c. but others which are to death, are not so loosed, but by the fruits of pennance. *Tom. 4. de vera & falsa penitentia. c. 4.*

(36) If he shal marry after the vow, which he hath promised to God, he shal be condemned &c. If a Nunne shal marry, she shal be reputed to haue committed adultery against Christ. *Tom. 8. in Pf. 83.*

(37) Not to keep (the fast of Lent) at al, is sacriledge, & in part to break it, is sinne. *Tom. 10. de temp. serm. 77. ser. 62. and tom. 2. ep. 86. ad Casul.*

(38) Catholikes doe abstaine not only from flesh, but also from certaine fruits of the earth: not that they thinke them vncleane &c. and almost al in Lent obserue this abstinence. *Tom. 6. cont. Manich. l. 30. c. 5. See tom. 1. de morib. eccles. c. 31.*

(39) For the other Catholike points which he holdes, see the treatise of S. Austins religion throughout, where you shal find both them & this which I haue already set downe al for the most part acknow-

ledged to haue been *S. Austins* doctrine by the learned Protestants themselves.

(40) *M. Cartwright* answering to *S. Austins* opiniõ about traditions, saith: To allow *S. Austins* saying, is to bring in Popery againe. *M. Whigg. def. p. 103.*

(41) *Caluin* granteth that *Austin* only is sufficient to shew the iudgement of the ancient Church. *1. 3. Inst. c. 3. sect. 10.*



XXV.

The Minister's Answer to the former letter.

Dearely beloued,

I haue read your lines,

Wherein aboue the common course of youth

As in a spotlesse mirrour clearly shines

A perfect zeale to search & find the truth.

Now as concerning briefly your demand,

(1) Of Hippo's *Austins* so much vrged sayth:

Why's al he writes pure Gospel? what command

Haue we to credit what soe're he sayth?

I but, say you, some doe him much commend,

And vnto him at a sure ground appeale.

I answer, such appeales (3) too farre extend,

They hurt themselues and the true Church's weale.

They giue too great a scope, themselves they shew

Too much obsequious to Rom's Popish brood,

Their cause they inuie: what haue we to doe

With man's inventions now, with flesh or blood?

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For though some praise him, some there also are,
Perhaps as zealous of the Word as they,
Who wil not doubt, before they doe impare
The grounds of truth, his errors to display.

Be there not many of our learn'd st Diuines
Who in some places of his workes suspect
His (4) sincere dealing, & by aiuers signes
His (5) contradictting of himself detect?
One you shal find his reasons (6) disallowes,
Another markes his grosse absurdity, (7)
Another his (8) vngrounded speeches shewes
And some his furthing of Idolatry.
Nor want there some who dare affirme, he erres (10)
And is (11) corrupt, & (12) vseth quirkes, & some
Auouch that to belieue what he auerres,
Were (13) to set vp the faith againe of Rome.

What should I say? how many doe (14) oppose
Against him, his authoritie (15) despise,
And doubt not on him this soule raine t'impose,
That leauing Scripture he doth (16) temporize.

Nay more then that, some wil not stick to say,
His words (17) repugnant to the Scripture be,
And on his back the imputations lay
Of (18) rashnes, boldnes, (19) and imprudencie.

The sower, (20) or increaser some him call
Of seeds not grateful in the Almighty's sight;
Some stile him (21) foole and dolt, and not at all
Inspired with the Lord's al-guiding Sp'rit.

If so, why should we on his words relye
To find that truth which only Scriptures shew?
No, let vs this pernicious (22) custome flye
If e're we meane th' vndoubted truth to know.

Nor would I haue you from this man alone
 But from al other Fathers to refraine,
 For 'mongst them al scarce can you find me one
 But doth maine (23) points of Papistry maintayne.

So that as long as we on them insift (24)
 Stil in the self-same errors shal we stay:
 God's onely Word can onely chase this mist,
 No Sunne but that, that onely shewes the way.

Now to your last demand; make answer stil
 Your faith's not eyed vnto each man's tongue,
 T' Austin y'are ready to resigne your wil,
 As long as he doth to the Word no wrong.
 Say thus and they are mure: be not intic'd
 To leaue this nere-forc' hold: fargwel in Christ.

- (1) What is *Augustine*? who wil compel vs to belieue him? by what authority is his word an article of faith? *Luth. contra Regem Angliæ.*
- (2) See next before *XXIV. 1. 2. 3. 4. 5. 6. 7.*
- (3) He granted ouer-much and yealded more then of right vnto you (*Catholikes*) and iniured himself ouer-much &c. and in a manner spoiled himself and the Church &c. What haue we to doe with the Fathers, with flesh or bloud? *D. Humfr. de vita Iewelli. p. 212.*
- (4) *S. Augustin tom. 5. de ciuit. Dei. c. 8.* is to be suspected, for he speakes there of miracles done in *Africk* &c. whereas himself *Tom. 2. ep. 127.* saith that in *Africk* there were not any miracles wrought in any place. *M. Moulin des. of the cath. saith Englished, art. 17. P. 323.*
- (5) *Austin* wanteth the testimony of Scripture, neither

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agreeth he with himself, he contradicted himself
&c. Hosp. hist. sac. part. 1. Indice 3. Patrum at the word
Augustinus see also Tossanus Syn. de Patr. p. 24. Hist. de Sa-
crificio Missal l. 2. c. 7. Muscul. loc. comm. de Decal. p. 39.

(6) I cannot allow S. Austins reason which he makes
&c. Cartwr. in Whitg. def. p. 617.

(7) Austin in his booke of holy virginity belieues that
B Marie vowed virginity &c. which all easily know
how absurd it is. Pet. Mart. de Euchar. & Votis, col. 1609.
see M. Whitg. def. p. 516.

(8) So Austin & some Fathers thought, but without
ground. &c. Dan. resp. ad tom. 2. Bellar. p. 281.

(6) M. Brightman hauing named among other Fathers
S. Austine, saith that they were in words condemning
Idolatry, but in deeds establishing it, by inuocation
of SS. worshiping of Reliques, and such other like
wicked superstitions, in Apoc. in c. 14. p. 382.

(10) Not onely Austin but other fathers also erred in
the vowed Chastitie by mutual consent (euen) of
married persons. Hosp. de orig. Monach. fol. 162.
item Beza in resp. ad acta coll. Montebat. part. 2. p.
143.

(11) Ambrose and Augustine were both of them corrupt
in lent-fast, 2. reply part. 1. p. 83.

(12) Neither is that quirck of Austin to be approoued
&c. Calvin. l. 4. Instit. c. 15. sect. 7.

(13) See next before in the former letter XLIII.
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(14) Although thou, Austin, affirmest that the Church
al ouer the world obserueth this &c. yet I wil
bring the contrary against thee. Hamelin de Apost.

- Strad. part. 31. col. 813* ad *Philosophum* *de* *Philosophia*
- (15) The authority heer of *Austin* (about material fire in hel) is knowne. *Danemaresp. ad Bellarmin. disput. part. alt. ad 6. conuoluer. p. 1337*
- (16) *Austin* did this without Scripture, yealding to the time and custome. *Chemn. exam. part. 3. p. 211.*
- (17) These things brought out of *Austin* doe not agree with the sacred Scriptures. *Pet. Mart. de Euchar. & var. col. 1608. 1609.*
- (18) It was spoken inconsiderately by *Austin*. *Musc. loc. inuicomm. p. 166.*
- (19) Heer I entreat your indifferent iudgements that you freely speake, whether this saying of *Augustin* may nor be thought more audacious then meet, or not to haue been vttered imprudently. *Zuinglius tom. 1. c. 133*
- (20) It is manifest that *S. Austin* did either sow the seeds of no small errors, or else encrease and confirme them being sowed by others. *Theod. Schnepf. lib. de Euchar.*
- (21) *S. Austin*, among other Fathers, is called a doating fellow, a block-head, destitute of the Spirit of God; and therefore vnworthy to be credited, by *Bartholom. Causens Clyp. fidei gallie. impr. Genena, dial. 1.*
- (22) Some are now come to that, that they fil al things with the Fathers authorities, which I would to God they had as happily effected, as they hopefully attempted &c. Surely I hold this to be a most pernicious custome and to be by al means shunned, &c. *Iac. Arondin Strata. ag. Satana, l. 6. p. 296.*
- (23) Almost al the Bishops and learned Writers of the

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Greek Church & Latin also, for the most part were spotted with doctrines of free-wil, of merit, of invocation of Saints, and such like, &c. *Whitg. de f. p. 472. 473.*

- (24) So long as we doe insitt vpon Councils and Fathers we shal be alwayes conuersant in the same errors. *Pet. Mart. de Voris. p. 476.*
- (25) Lay aside al such weapons as the ancient orthodoxal Fathers, Scholes of Diuines, authority of Councils and Popes, the consent of so many Ages & of al Christian people doth afford: we receaue nothing but Scriptures; but so, that we alone may haue the approued authority of interpreting them &c. *Luther l. de seru. arbit. contra Erasmi. edit. prima.*



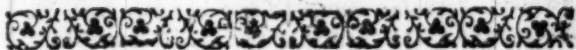
XXVI.

A REPLIE TO THE precedent letter.

YOURS I haue read, and since you cannot giue
Better solutions to my doubts, & grieues
To haue so long insisted on the pash
Of your so much esteem'd & so empty Fayth.
For, if (1) (as Beza did himself reply
To such as did the same with you deny)
Austin and other Fathers did maintaine

Those points for true, which you reiect as vaine;
 Why, as if you alone could neuer erre,
 should you your iudgement before their's preſerre,
 And neuer ceaſe their writings to oppoſe
 Againſt the Scriptures, ſince they euery claufe,
 No leſſe then you, but with a more profound
 And deeper ſight, did on the Scripture ground?
 The queſtion therefore, as I thought before,
 Is not heer whether we ſhould create more
 God's word or them, each child can that decide,
 But whether now men's iudgements ſhould be tyde
 To what you hold the Word's true ſenſe to be,
 Or that whereon they iointly al agree.
 Heer lyes the doubt: when you doe them exceſſe.
 In this, I'l then returne; til then farewel.

(1) We doe not depend (ſay many) on the Fathers, but
 on the words of God, &c. But I wonder whether
 theſe men euer read ouer the writings of thoſe Fa-
 thers, whom they rallingly condemne for Sophi-
 ſtes. For if they haue read them, with what face
 dare they oppoſe them to the word of God, whom
 it is euident to haue only relied vpon God's word?
 but if they haue not read them at al, or but negli-
 gently read them, what a ſhame is it, that the ſchol-
 lers ſhould become their Maſter's iudges, yea and
 that before they heare them? Thus farre *Beza in hb.*
Epist. theolog. Epist. 81.



XXVII.

Vpon Peter Martyr.

When pale (1) death summons Martyr to appear
 Before th' Eternal's dread tribunal-chaire,
 In (2) Brentius heauen he vow'd he would not come,
 He long before renounc't the heauen of Rome.
 In (3) Zuinglius heauen sure he then would stay,
 With Thesew, Numa, Scipio &c. where are they?

(1) Simlerus in the life of Peter Martyr (saith schlusselberg) affirms that he dyed in the Sacramentary heresy, and said to Bullenger and others a little before his death, That he would not be in Brentius heauē, for that was no-where. Therefore, ô Martyr, thou must stay in Zuinglius heauen, with Hercules and Socrates, (to wit) in hel; where thou, ô Martyr, shalt be the diuel's euerlasting Martyr. Theolo. Calu. lib. 2. act. 1.

(2) Brentius heauen is of that nature, that (to vse his owne words) not onely holy men, but Sathan and his Angels are to be found therein. Brent. lib. de Maies. Christi p. 160. see more of Brentius heauen in Hospin. hist. Sacram. part. alt. fol. 308. 321. 322.

(3) See before IX. q.

XXVIII.

ON OECOLAMPADIUS.

O Ecolampadius stil in outward shew
 Vow'd himself confident that al was true
 He either preach't or writ : but in his hart
 He (1) doubted stil of some and no smal part.
 Which private doubt (although he did pretend
 Outward assurance) (2) lasted til his end;
 I meane til Bathan, for his goodly merits,
 Vouchsaf't to (3) quit him of his vital spirits.
 Shame not heret; Luther thy ancient freind
 Wistel thee, 'twas an (4) honorable end.

(1) Ioannes Cellarius, who by reason of this doubtful-
 nes of Oecolampadius forsooke the Sacramentaryes,
 heard him pray thus in his Chamber: O Lord God, if
 my cause be not true, doe not aduance it, I beseech thee. See
 Colloq. mens. Germ. fol. 356. see also Iohn. schutz. lib. ger-
 50. causar. caus. 15. H. 2.

(2) Nicolaus Selneuerus, who witnesseth this his doub-
 fulnesse of the truth of his doctrine to haue remay-
 ned with him euen til his death, writes that he sayd
 thus in his sicknesse: O Lord Iesus Christ, reueale to me I
 beseech thee the truth, whether I haue hitherto spoken and
 written rightly of thy supper, or no; which shewes (sayth
 Selneuerus) that hitherto he hath built vpon the sand.
 Seln. part. c. Enarat. Ger. in psal. fol. 215.

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(3) I am fully persuaded (saith Luther) that *Emiser* and *Oecolampadius*, and such like were Suddainly slaine by those horrible blowes & shaking of the Diuel, *Luth. tom. 7. fol. 240.*

(4) I had rather be slaine by the diuel, sayth Luther, then by *Casari*: for so I should be slaine by a great Lord: *Luth. colloq. mens. Sermo. fol. 239.*



XXIX.

Vpon the familiarity of Luther, Carlostadius, Zuinglius, Caluin, Beza, & others with the Diuel.

Some Protestants, as they themselues rehearse, Haue with the Diuel oft had great commerce.

Luther with Diuels oft did (1) lye and (2) walke;

With Diuels (3) Carlostadius oft did talke;

Zuinglius (4) receaued from the Diuel this saith;

Caluin on Diuels (5) called at his death;

Beza's prefer'd to be the Diuels (6) scribe;

And some are sul (7) of Diuels. A Dq'ush Tribe?

(1) See herafter xxxiii. 20.

(2) Ib. and of his further familiarity with him, See vi. 2. and ix. 2. and xxxiii. 21. 22. 23. 24.

(3) See before; xxi. throughout.

(4) Before in ix. 1.

(5) Herafter in xxxix. 2.

(6) *Schluffelberg* affirmeth of *Beza* his *Creophagia*, that without doubt he writ it against the Testament of

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the Sonne of God, while the Diuel did dictate it vnto him. *Theolo. Calu. lib. 2. art. 1.*

- (7) Luther sayth (say the *Tigurine Diuines*) that the Diuel dwelleth both now and euer in the *Zuinglians*, and that they haue a blasphemous breast, in-Sathanized, super-Sathanized, and per-Sathanized, and that they haue besid's a most vaine mouth, ouer which Sathan beareth rule, being infused, perfused, and trāsufused into the same. *Tigur. tract. 3. cont. suprem. Luth. confess. p. 61. See also heerafter XLII. 32.*



X X X.

REFORMERS IVBILIE.

AL you who hate the idle smoake
Of Romes good-workes, and scorne her yoake;
You proud disturbers of al peace,
You Tyrants, you who neuer cease
Of your oppressed subiects stil
T'exact for law your lawlesse wil.
You who with traytrous armes withstand
You lawfull Sou'raign's iust command,
And to molest and vex the King
Pretend the State's reordering.
You wanton wits, you who profane
The Sabaoth's rest with seruile gaine,
You who attempt by magick stel
To your behests to summon hel:
You cut-throat Theeues, you Vsurers,
You Forgers, you Extortioners,

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You disobedient children, you
 Who in man's blood your hands embrew:
 You Leacher, Pandar, Bawd and Whore,
 You who afflict and starue the poore;
 You froward wretches, you false teachers,
 You brib'd Iudges, you Truce-breakers:
 You who murd' red haue your brother,
 Stab'd your father, kil'd your mother:
 You Drunkards, Gluttons, Sycophants,
 You impious scoffers at the Saints,
 You guileful gamesters, you who be
 lustly condemn'd of Simony:
 You false Informers, you who stil
 I' vnmeasur'd pride direct you wil:
 You who sucke after other's blood;
 You who enuy your neighbour's good;
 You Cursers, you who stil afford
 A bloody oath to eu'ry word,
 And you by whom are dayly sold
 Lawes, iustice, right, and al for gold;
 Lands in lust and riot lanish'd,
 Wiues defiled, Virgins ranish'd,
 The Lawful Rulers had in scorne,
 Vice ouerpriz'd, false-witnes borne,
 Seruants wronged, Masters cheated,
 Tales to others hurt repeated,
 Churches rob'd, the weak e oppress'd,
 Widowes, Orphanes, al distrest.
 And finally, al you, whose crimes
 Exceed the measure of our rymes,
 Cheere vp your selues, my noble Gen^{ts},
 And lend your eares; I bring you newe

Of a more easy Inbilie

Then euer did the Roman See

Bestow on hers. For when as shee

Presunies to set her Papists free

From their offences, first of al

They straight forsooth to mind must cal

Their forepast sinnes, and then stirre vp

Themselues to sorrow (ô this cup

Hath no good relish:) then againe

Al this their labour's spent in vaine

Vnlesse they meane with al their might

T'amend their liues; I, ther's the spight.

Nor wil this serue, but they must goe,

And to a Priest al humbly show.

Besids, they must both watch and pray,

The world's looffe pleasures cast away,

And if their sinnes be greater then

The lighter faults of other men,

They must be penanc't, and for that

Giue almes, fast, and I knowe not what.

Al which I'm sure, if that you be

Luther's true off-spring, you wil see

To be but deeds, which may by (1) dogs

As wel be compass'd, or by hogs:

But you my Roaring desp'rate Boyes,

Are freed from al these tedious toyes,

The great and gen'ral Pardon, which

I now proclaime is nothing such.

O no; you may stil murder, sweare,

Steale, cheat, and stil fals-witnes beare,

You need not leaue your drunken feasts,

You stil may vse maids, boyes, yea beasts,

Stil enuy others, stil be proud,
 Take vſſe by God nor man allow'd,
 Be mad through rage, vſe wanton diet
 Apply yourſelues to ſlouch or riot,
 Curſe, damne, and haue your magick ſpels,
 Your punke, or whatſoener els:
 And yet as ſoone or ſooner winne
 This gen'ral pardon for each finne,
 Then if you leſt them: for you know
 Our Luther doth moſt plainly ſhew,
 That (2) th' more we doe ourſelues deſace
 With finnes, we neerer are to grace.

This Iewel now, this precious gemme
 This coſtly pearle, this golden ſtreame
 Of heauenly grace (becauſe I know
 You wiſh to haue me ſhew't, & ſo
 Your thirſty hopes at laſt relieue)
 Is this, and onely this, (3) BELIEVE

- (1) See this before; xi. 29.
- (2) By how much thou art more wicked, by ſo much art thou neerer to grace. Luth. Serm. de piſcat. Per.
- (3) See before xi. 26. 27. and 25. and beſides you may find this doctrine of onely fayth maintained, by Zuingl. tom. 1, f. 204. Calu. in Rom. c. 10. v. 17. Lib. Concord. c. 3. de luſtiſ. fidei. p. 691. & c. 4. in epit. art. p. 589. 590. Auth. Reſpons. ad theſ. Valent. p. 928. 938. Pareus. l. 4. de luſtiſ. c. 2. Danaus controuerſ. de bap. c. 17. pag. 396. Perkins in 3. Galat. col. 157. tom. 2. Beza in ſum. rei Sacram. p. 207. M. Whitak. de Eccleſ. cont. Bellarm. controuer. 2. q. 5. & generally by al Proteſtants.



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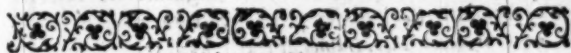
On Andræas Musculus,

M Vsculus-held that Christs diuinity
 Vpon the Crosse did with his bouy (1) dye:
 And in his profane bookes plaine grounds did lay
 To make the Ghospel (2) giue the Alcoran way;
 Al which he euer did, no lesse then soun d
 And orthodoxal points, on Scriptures ground.
 How wel his Name his inclination shewes!
 Who'e feed such Monsters, chatters, teares, & gnawes
 With such fond glosses, as himself thinkes fit,
 The sacred volumes of th' Eternal's Writ:
 For Musculus to al imports the same
 That little mouse in English: hence thy name
 Thou takest Musculus. Take heed, and watch
 Th' infernal Cat; she hath a disli. h scratch.

(1) *Andreas Musculus* was not afraid openly to teach
 that the Diuine nature of Christ, which is God, died
 vpon the Crosse with his humane &c. neither did
 he desist &c. publikly to professe and spread abroad
 this Doctrin of the death of Christs Diuinity, and
 that by the help of *Ioannes Isebius*. Thus farre *Syluest.*
Crecanorius dial. de corrup. mor. art. 3. fol. 5. and see Anar.
Musculus & Iseb. in refut. Simleri.

(2) It is manifest (sayth *Simlerus*) forth of the writings
 of *Brentius*, *Myricus*, and *Andr. Musculus*, that they make
 nothing of the Ascension but a vanishing away and

disappearing, &c. what is this but to make a way
for Mahomet, &c. So he invita Bulling. fol. 55.



XXXII.

Looke beyond Luther.

Looke beyond Luther, what espy you there?
I find the Fathers then possessed were
With the now censur'd doctrines of (1) Free-wil
Merit (2) of workes, (3) Fastes, (4) Power to fulfil
Gods sacred Precepts, (5) Vowes of Chastity,
S. Peter's (6) and the Pope his Primacy
The (7) Real presense, (8) Water mixt with wine
The Eucharist (9) reserv'd and yet diuine,
Imeane stil Real, (10) Altars, (11) Sacrifice,
That Sacraments (12) giue grace, the Church (12) comprize
Both good and bad, with (14) Satisfaction,
(15) Confession, (16) Chrisme or Confirmation:
That we may pray to Saints, yea and assigne
Vnto themselves, their (18) Images, and (19) shrines
Religious worship, that the (20) Crosse may be
Honour'd, with (21) Prayer for dead and Purgatory,
With (22) Limbus Patrum, and that (23) Faith alone
Produceth not Iustification.

But these are Papists Heads: what? then behind
Your famous Luther can we nothing find
Which you may challenge and securely vant
To be the true badge of a Protestant?
Yes; at his beeles, scortcht in lasciuious syer,
Lies the cast habit of a periu'r'd Frier.

- (1) The error of Freewill flourished euer since the Apostles times in a manner euery-where, til Martin Luther tooke the sword in hand against it. Discover. of cont. in D. Bancrofts ser. p. 25. see Centur. cent. 2. col. 58. 59. cent. 4. col. 291. Hamet. de tradit. Apost. l. 2. col. 9. Calu. Calu. Inst. l. 2. c. 2. sect. 4.
- (2) See before xxv. 23. see in D. Conuels exam. p. 120. & Inst. l. 3. c. 15. sect. 2.
- (3) I can not altogether excuse the ancient Fathers in this respect; but that they layd some seeds of superstition &c. the obseruation of superstitious Lent was then euery-where in force. Calu. Inst. l. 4. c. 12. sect. 19. 30. the Centurists also charge the Fathers of the 4. Age with superstitious fasting vpon Wensday & Friday. Cent. 4. col. 440.
- (4) S. Cyprian is reprehended by D. Humfrey, S. Hierome by Luther and Caluin, and S. Austin by Melancthon, for holding that the commandemens are not impossible. D. Humfrey Iesuit. part. 2 p. 40. Luth. tom. 2 f. 26. Calu. Inst. lib. 2. c. 7. sect. 5. Melancth. l. 1. ep. p. 290.
- (5) The Fathers did allow vowes of perpetual Celibacy, affirming them to be obligatory. Chemn. exam. part. 3 p. 1. Calu. Inst. l. 4. c. 13. sect. 17. Wottons def. of Park. p. 491.
- (6) Many of the ancient Fathers were deceaued to thinke something more of Peters prerogatiue, and the B. of Rom's dignity then by the word of God, was giuen to either of them. Fulk. consut. of pap. quar. p. 4. Calu. Inst. l. 4. c. 6 & Fulk. retent. p. 284.
- (7) The ancient Fathers, and chiefly Hilary and Cyril, went further herein then was fitting. Calu. l. epist. ep. 208. see sundry of the Fathers blamed in particular

for our doctrine by D. Humfr. Iesuit. part. 2. p. 616.
Cent. cent. 5. col. 985. 295. Ad Francis. Margar. theol. p.
256. Anton de Ad. Anat. of Masse, p. 236. 221. &c.

(8) In mingling water with wine a necessity and great
mystery was placed, as may appeare both by Iustin
Martyr and Cyprian. Whirg, def. p. 525. see M. Jewels
reply p. 4.

(9) Caluin granteth the reseruatiō of the Sacrament
to be the example of the ancient Church. l. 4. Inst. c.
17. sect. 29. Per. Mart. cont. Gardin. abiect. 88. Chemn.
exam. part. 2. p. 102. Fulk. ag. Hesk. Sand. p. 77.

(10) The Fathers should not with so much liberty
haue seemed here and there to haue abused the
names Altar. Per. Mart. comm. pl. part. 4. p. 225. Cartwr.
2. Reply. part. vlt. p. 264. & see part. 1. p. 517.

(11) They forged a sacrifice in the Lords supper with-
out his commandment, and so adulterated the sup-
per with adding of sacrifice. Cal. in omnes Pauli epist.
in Hebr. c. 7. v. 9. see Inst. lib. 4. c. 18. sect. 1. & tract.
theol. p. 389. & Fulk. reioined. to Brist. reply. p. 28. D. Field
of the Church l. 3. p. 107 see also the Fathers charged
euen with propitiatory sacrifice by Craſtoun. de opif.
Misse p. 167.

(12) It was a great error of the old Doctours in that
they supposed the external water of Baptisme to
be of any value towards the purging of sinne. Zuing.
Tom. 2. de Bapt. f. 70. see Centur. cent. 2. col. 47. cent. 3.
col. 82. Muscul. loc. comm. p. 299.

(13) We confesse in the Catholike Church both the
good to be and the euil, but so as corne and chaffe.
Aug. tract. 6 in Ioan. & l. 3. c. 2. 9. 12. 18. cont. Petil. &
Donat. pest. coliat. c. 4. 6. Cypri. l. 4. ep. 1. Fulgent. lib. de

- Eide ad Petr. c. 43. Hieron. dial. cont. Lucif. &c.*
- (14) Not Cyprian only but almost al the most holy Fathers of that time, thought by their external discipline of life to pay the paines due for sinnes, and to satisfy Gods iustice. *Whitak. cont. Camp. var. 5. Calu. l. 1. Inst. c. 4. sect. 38. Cent. cent. 4. col. 294. 231. see Calu. againe l. 4. Inst. c. 12. sect. 8. & l. 3 c. 4. sect. 38.*
- (15) Tertullian doth greatly vrge confession, and it appeareth by certaine places of *s. Cyprian* that priuate confession was vsual, wherein they confessed their sinnes and euen wicked thoughts. *Centur. cent. 3. col. 127. & cent. 4. col. 425.*
- (16) I am not ignorant how ancient the vse of Chrisme is. *Calu. l. 4. Inst. c. 17. sect. 43. and the ministers of Lincolne diocesse charge Tertull. Cypr. Amb. with error of vsing the Crosse in confirming those that were baptized. Abridg. p. 42. Confer. Hampt. Court. p. 10. Downh. def. l. 4. p. 23. Cent. 4. coll. 478. Buc. script. Angl. p. 570. Chemn. exam. part. 2. p. 58. 64. 65.*
- (17) I confesse that *Ambrose, Austin, and Hierome* held inuocation of Saints to be lawful. *Fulk. reioynd. p. 5. see him ag. the Rhem. Testam. 2. Petr. c. 1. sect. 3. and Chemnitius exam. part. 3. p. 211. 200. see before at 2.*
- (18) *Paulinus, Lactantiu, S. Bede, S. Leo, & S. Gregory* are condemned for worshipping of images by *Fulk. ag. Hesk. Sand. p. 672. 675. Centur. cent. 4. col. 1080. cent. 8. col. 250. Simons reuelat. p. 57. Bal's pag. of Popes p. 24. 27 33.*
- (19) From translations were presently made circumgestations of relikes, as is to be seen in *Hierome, S. Austin &c.* they made pilgrimages to the places where they heard there were relikes famous for mi-

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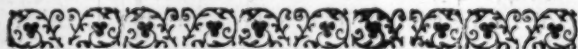
racles, &c. Chemn. exam. part. 4 p. 10. Centur. cent. 4. col. 4, 6. 457.

(10) *Danae* auereth that S. Cyril and sundry other Fathers were plainly superstitious & blinded with this enchantment of the Crosse's adoration. i. part. alt. parte. ad. Bellarm. 5. contr. resp. p. 1415. see M. Fulk ag. He. k. & c. p. 657. Parkins problem. p. 83. Centur. cent. 4. col. 302. 459. cent. 3. col. 121. 240.

(21) This corruption (of praying for the dead) was general in the Church long before the dayes of *Au-
stin* & c. it was the practize of the Church in general, and the corruption so ancient, that *Tertullian* sayth it was obserued by Tradition from the Apostles & c. the doctrine of Purgatory was crept in also. M. Gifford demonst. ag. Brownists, p. 38. Fulk. consut. of purgat. p. 313 320. 326. 161. 194. 78. & in his retent. ag. Brist. p. 106. Calu. l. 3. Inst. c. 5. sect. 10. see M. Cartwr. 2. reply. part. 1. p. 619.

(22) Al the Fathers with one consent doe affirme, that Christ, deliuered the soules of the Patriarchs and Prophets out of hel at his coming thither. & so spoiled sathā of those that were then in his present possession. M. Iacob in M. Bilsens sul redempt. p. 188. 189. & in his suruay of Christs suffer. p. 6, 6. D. Barlow des. of. ars. of. Protest. p. 173. D. whitak. cont. Duram. l. 8. p. 567.

(23) The Centurists speaking of most ancient Fathers say, that it seemeth that for the most part this chiefest article of iustification was obscured, for they attributed to workes iustice before God. Cent. 3. coll. 79. see also col. 78. 265. 266. & cent. 4. col. 292. 293. cent. 5. col. 1178. Fulling. on the Apoc. ser. 87. fol. 370. see also M. Whitak. 11 sp. ad 5. rat. Camp.



XXXIII.

Looke vpon Luther,

Looke vpon Luther, what is he? a man
 Confessedly attended with a traine
 Of (1) many vices; one that beares a sense
 By much too deep of his (2) self-excellence,
 The (3) pride of his ambitious mind is such,
 Teas so vnmeasur'd, as 't can brooke (4) no touch,
 Among his heads of faith, some doe appeare
 Deceitful, (5) others vaine, some not sincere,
 Some false, some reprobate, which with the light
 Both of Gods word, and Christian faith doe fight;
 Where he presumes the Scriptures to expound,
 His errours and (6) corruptions oft are found
 Like to the (7) Arians, and Marcionites
 To be both plaine & (8) many: when he writes
 Like to a scoffing cheater he doth (9) bring
 Now this, now that, forth of the self-same thing,
 Ne're with himself (10) at one: and when he (11) gets
 Once an opinion, instantly he sets
 Others at naught; that now to hold he'l try,
 Though from himself or scripture he doe fly.
 Teas, (12) 's spight his foe, when he the truth hath mist,
 Against his conscience he wil stil persist;

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And yet this man doth stil himself preferre,
 And (13) damnes al those, who with him wil not erre,
 Besides, he is, as sure as God is God,
 (14) A Diu'lish lyer; yea and almost mad
 Through rage (15) of lust: he is as liberal
 Of his aire (16) execrations vnto al,
 As frantick men of stones; and stil affords
 Such stormes of (17) railing & inuective words.
 'Gainst priuate (18) men, and Kings (19) as one would sweare,
 Th' (20) Infernal furies in his speeches were.
 He (21) Sathan knowes, and Sathan him againe;
 They are of long acquaintance; through his (22) braine
 He sometime runnes while as he reades or writes;
 Sleepes with him (23) neerer then his Kate a-nights.
 He hath a Diuel (24) or two, not of the throng
 Of vulgar Diu'ls, but such as are among
 Hel's great'st Diuines, on al occasions stil
 Prompt and obseruant to performe his wil.
 He vseth (25) scurril and immodest words
 Names (26) oft the Diuel, (27) talkes of dung & (.....)
 Beraying, priuyes, dirty pudules, sinkes
 Windy gut-cracks. Fie take him hence he stinkes.

- (1) Luther, as he excels in rare vertues; so is he infected with many vices &c. I would he had been more careful in correcting his vices. Calvin alleaged by Schluff. Theol. Calu. l. 2. fol. 126.
- (2) Luther cal's himself a more excellent Doctour, then al those that are in the Papacy: with many more such like Thraasonical brags, in a certaine epistle which he writ ad Anonymum. Tom. 5. Item. 6. 9. See

tom. 3. Ten. p. 330. See before XI. 47. 48. & next hereafter at 3.

- (3) God for the sinne of Pride, wherewith *Luther* exalted himself, tooke away his true Spirit. *Contr. Rheg. l. germ. cont. Io. Hess. de cena Domin.* See him further accused of pride & arrogancy by his owne learned Brethren *Oecolamp. resp. ad confess. Luth. by Sym. Lythius resp. ad alt. l. Gretz. Apol. p. 333. by Zuingl. resp. ad confess. Luth. by Naogeorg. in Schluff. Theol. Calu. l. 2. fol. 131. by Contr. Gesn. in vniuers. Biblioth. de Luth. by the Tigur. Diuines resp. ad lib. Luth. cont. Zuinglium &c.* in so much that the same is acknowledged by himself to be the worlds opinion of him, in his *loc. com. class. 4. fol. 35.*
- (4) See hereafter ad 13.
- (5) We haue found in the faith and confession of *Luth.* 12. articles, whereof some are more vaine then is fitting, some lesse faithfully and ouer-guilefully expounded, others againe are false and reprobate, but some there are which plainly dissent from the word of God and the articles of Christian faith. *Oecolamp. resp. ad Luth. confess. See Zinckfeld praef. Super praecip. fides artic. & Hospin. hist. sac. pare. 2. f. 5. and see heretofore at xi. throughout.*
- (6) Thou, *ô Luther*, art seen by al men to be a manifest and publike corrupter and adulterer of holy Scripture, which thou canst neuer denie before any creature. *Zuing. Tom. 2. fol. 413. See more fol. 374. 475. 377. 412.*
- (7) Thou (*ô Luther*) corrupt'st & adulterat'st the word of God &c. imitating therein the *Marcionites & Arianes* *Zuingl. ib. f. 412. See also f. 400. 401. 407. 411.*

- (8) In translating and expounding of Scripture his errors are manifest and many. *Buterus dial. com. Melancthon.*
- (9) Whereas *Luther* affirms now this, now that, of one and the same thing, nor is euer at one with himself, doubtlesse he supposeth that it is lawful to vse that inconstancy and lightnes in the word of God, which impudent Scoffers are accustomed to vse in playing at dice. *Zuing. Tom. 2. f. 48.*
- (10) *Hospinian* in the Alphabetical table of the 2. part of his sacramentary history vnder the word *Lutherus*, chargeth *Luther* with great inconstancy in Doctrine saying: *Luther his inconstancy in doctrine 4. 6. the causes of his errors and inconstancy in doctrine, 5. his first opinion of the Supper. 5. 6. his second 7. 6. his third. 8. his fourth. 12. his fifth ibidem*, with much more to the same purpose in that table, which for breuity I omit.
- (11) *Luther*, when he hath once conceaued an opinion endeauours obstinately and eagerly to pursue and susteine it: neither doth he vse much to care what he say of any matter, though he be found to contradict either himself, or the oracles of Gods word. *Zuingl. Tom. 2. resp. ad confess. Luth. See this Schlusfeld. Theol. Calu. l. 2 fol. 122.*
- (12) I did know the eleuation of the Sacrament to be Idolatrical, yet neuerthelesse I did retaine it in the Church at Wittemberg, to the end I might despight the diuel *Caroloistadius*, *Luther parua Confess.* See him also *tom. 3. Germ. fol. 55. & col. mens. Germ. f. 210.* See this condemned in him by his owne brother *Amund. Polonus in syllogesh. Theol. p. 464.*

and the like examples allcaded by *Hosp. hist. Saic. part. 2. f. 8. 13. & 14.*

(13) Luther presently sends al to the Diuel that wil not forthwith subscribe to his opinion. *Tigur. conf. Orthod. 122. 123.* Luther cannot endure any but such as agree with him in al things, (saith *Gesnerus*) and *Bucer* saith that he wil not suffer himself to be contradicted by any. *Ges. in vniuers. Biblioth. de Luth. and Mart. Bucer dial. cont. Melancthon.*

(24) As sure as God is God, so sure and Diu'llish a lyer is Luther. *Io. Campanus colloq. latin. Luth. Tom. 2. c. de aduers. fol. 354.*

(15) See before. v. c. 6. 4.

(16) Luther at the very first powreth forth al his curses. See *Tigur. confess. Orthod. f. 122. 123.* See himself also, *Tom. 7. Writ. fol. 382.* and herbefore at 13.

(17) Many of Luthers writings containe nothing but rayling and reproaches; in so much (sa, they a little before) as it maketh the Protestant religion suspected and hated. *Tigur. vbi supra.* See also *Theol. Casimir. adm. de lib. Concord. Berg. c. 6.*

(18) Of his immoderate railing against priuate men see al his writings against the Sacramentaries: and in particular here before at XXIX. 7.

(19) He calleth Henry the Eight more furious then madnes it-self; more doltish then folly it-self, induged with an impudent & whorish face; without any one veyne of princely blond in his body, a lying Sophist, a damnable rotten worme, a basilisk, and progeny of an Adder, and lying Scarril, couered with the title of a King; a clownish wir, a doltish head, most wicked, foolish, & impudent Harry: And further he saith that he doth not only lye like a most vaine Scurre, but passeth a most wicked

wicked knave. *Thou lyeſt in thy throat ſooliſh and Sacrilegiouſ King. Lut. tom. 2. f. 333. 334. 335. 338. 340.* and of his like insolent railing no leſſe againſt other Princes, and namely againſt the Duke of Brunſwick ſee his booke called *Wider hanſe woerſt* writtē in particular againſt him: and of his railing againſt the Arch-Biſhop of Mentz, Prince Electour ſee him *tom. 3. Germ. fol. 533. 339. 360. in colloq. mens. fol. 342. 343.* and againſt the Princes of Germany ſee him *tom. 2. Germ. f. 190. 200. & tom. 3. f. 195.*

- (20) How merueilouſly doth Luther bewray himſelf with his Diuels? What filthy wordes doth he uſe, & ſuch as are replenished with al the Diuels in hel, *Tigur. tract. 3. cont. ſupra Luther. Confefſio.*
- (21) I haue eaten (ſaith Luther) a heap or two of ſale with the Diuel: I know the Diuel wel and he againe knowes me. *Lut. conc. de turb. Sedand.*
- (22) He confeſſeth of himſelf that the Diuel ſometimes paſſeth through his braine ſo that he can neither write nor read. *tom. 3. 1en. Germ. f. 485.*
- (23) The Diuel doth more frequently ſleep with me and more neer me then my Catharine. *Luth. colloq. mens. Germ. f. 281.*
- (24) He confeſſeth that in his bed-chamber he many times walketh with the Diuel; and further, that he hath one or two wonderful Diuels, by which he is diligently and carefully ſerued: and them he eſteemes to be not vulgar Diues, but great ones; yea Doctors of diuinity (ſaith he) among the Diuels. *Luth. 16. fol. 275.*
- (25) See before xi. 44. & 42. and ſee himſelf *tom. 4. 1en. p. 381.* and the *Ti. u. preſat. Orbis. Confefſio & Caſimir.*

vbi supra at 17.

(26) See before XIX. 21.

(27) It is most cleare, and can not be denyed, but, that neuer any man writ more filthily, more vnciuilly, more lewdly, and that beyond al bounds of Christian modesty and temperance &c. then did *Luther. Tigur. Theol. Orthod. Confess. f. 10.* and then immediatly after some of his obscene bookes, as his *Heintzius Anglicus* against our King of England, his *Hans Wurft*, and another no lesse beastly against the Iewes: besides these there is extant (say they on the same place) his *Schem Hamphorus*, a prodigious booke, filthy and stinking through his frequent mentioning of hogs, and his often and loathsome repetition of turd and dunghils. But would'st thou heare (Gentle Reader) the swine himself grunt? If I were in hope thou would'st not condemne me for wronging our English tongue so much as to pollute it with so beastly phrase, thou should'st. Yet this, vpon better consideration, concernes only my-self, Thou shalt heare him whatsoeuer censure thou afford me, in hope thou may'st reap benefit by it, and iudge whether it be probable, nay possible for the Spirit of God to dwel in so loathsome a place, yea and blush to haue been so long seduced (if thou be a Protestant) by such a hog. Of what mouth (saith he) O Pope dost thou speak? is it of that from whence thy fartes doe burst? That which comes thence keep thou to thy self: or is it of that mouth into which wine of Corsica is powred? let the dog fil that with his excrementes &c. Is it lawfull to contemne the 4. first Councils &c. for your fartes and decretales? &c. If they be angry let them sit a hose with dirt and hang it about

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their necks, it wil serue them instead of a perfume or kisse &c. But proceed o little Paul (the beast meanes Paul the 3.) good Asses doe not Kick: o Kick not my little Pope: o my deare Ass doe not so: the yce this yeare by reaso there haue been no winds is very smooth & slippery, & thou might'st come so to haue a fall and breake thy thigh: and if in falling thou shouldst let a fart, euery one would deride thee and say, Fye how this little Pope hath berayd himself. Lut. cont. Pontif. Rom. a diab. fund. in tom. 8. Ien. p. 207. 208. In another place he affirms the Canon law to be a turd of the Popes, which together with the Canonists stickes al on a heap in ipsius posterioribus. Col. Germ. fol. 419. He calles the Arch-Bishop of Mentz *Cacando maculatum Sacerdotem*, a berayd Priest. See Col. mens. fol. 84. 85. tom. 1. & f. 231. Let this be my general answer (sayth he to Henry the 8.) to al the sinkes of this foolish Hobgoblin &c. these are our forces, against which the Henries, the Thomistes, the Papistes, and al such dregs, sinks, priues &c. tom. 21. Witt. f. 333. 330. 337. &c. May not we heer iustly say of him with the Figurine Diuines, did euer man heare such speeches passe from a furious diuel himself? Figur. tract. 3. cont. Suprem. Lut. Confess. p. 61. But we haue ouer-much stirred in this puddle, and yet not produced the hundred part of that which may from thence be raked. Wherefore no longer to offend the modest and Christian eare for this time (that I may say with Sr. Thomas More) *furiosum hunc fraterculum & latrinarium nebulonem, & cum suis furijs & furoribus, cum suis merdis & stercoreibus, cacantem cacatumq; relinquam.*



XXXIV.

Looke on this side Luther.

Looke now on this side Luther, and relate
 What you can find in his reformed State.
 Th^t (1) inconstant weak Melancthon first I see;
 Next him that channel of impiety (2)
 That barb'row, doltish, ignorant, impure,
 Possessed (3) heretike (4) and Epicure (5)
 Carlostadius: neer to him doe passe
 That Ape (6) that Cyclop, and two-footed Affe,
 The Sycophant, the dog Heshusius,
 And the Eutychian (7) lying Brentius,
 Next th^t heretike (8) Osiander hand in hand
 With that (9) vnchristned wretch, that (10) factious brand,
 Zuinglius, who had his doctrine from a (11) spright,
 Which but since death he knew if black or white;
 Perfidious (12) fickle (13) Bucer next doth goe,
 Then Iamés Andraas, who (14) no God did know
 But Gold and Bacchus; nor by night, or day,
 Was euer this (15) Adult'rer seen to pray,
 Th^t Angel (16) of darknes Calvin now appeares,
 Who (17) on his back the shameful token beares
 Of a hot iron, for th^t vnnatural vice
 Of Sodomy, who after died (18) of lice,
 And (19) in dispaire exhal'd his hateful breath;
 Cursing and calling Diuels til his death.
 Here comes another of this vertuous Tribe

That (20) profane bawdy Scurre, that Dsuel (21) Scribe
 Lascivious (22) Beza, in vndecent sort
 Betwixt (23) his Candida and Andebert.
 Now Allemannus the blasphemous (24) Iew
 Beza's great freind: then th' Authours of the new
 And later Arians, the vndoubted (25) Spawne
 Of Caluin, whence was al their doctrine drawne,
 Syluanus, David, Gentil Blandrata,
 Gribald, Seruetus, with the (26) Apostata
 Bernardin Ochin, ioyned to whom heere lukes
 Alciate, with Neuxer, circumcised (27) Turkes,
 With many more such zelous Protestantes
 Al Luthers off-spring, yea and al prime Saints
 In his new Church. Who'd not embrace this faith
 Which such rare Doctours, such strong pillars bath?

- (1) See before XIII. & peruse the whole Epigramme.
- (2) Carlostadius was a barbarous fellow, without wit, without learning, without common sense, in whom is no signe of the Holy Ghost, but manifest tokens of impiety. Melanctb. Epist. ad Freder. Micon. See Hospin. hist. Sacr. part. als. f. 114.
- (3) See before XXI. 2: read the whole.
- (4) Carlostadius being indeed an heretike was a man so corrupt and euil in religion &c. See the authour of an answer for the time vnto the des. of the Censure. fol. 106.
- (5) That Epicurean Ghospeler Carlostadius saith Fulk in his reioind. to Brist. p. 420.
- (6) Beza (saith Schlusfelberg) calleth Hesbadius Polyphe-mus, Ape, & Dog, and Sycophant, and two-footed Ass, & Cyclop &c. Theol. Cal. l. 2. a. 1.
- (7) Let me be a brawler, ô Bullenger, (saith Brentius)

Enythian, a Sophist &c. *Brent. Recognit. doctt. cōt. Bulling.*

(8) See *Schiffelberg* in *hæres. Osiand.*

(9) See before ix. 3.

(10) *Ib.* 4. 12. See likewise x.

(11) See 9. 1.

(12) *Luther* complains of *Bucers* perfidiousnes in an Epistle to *Io. Secerius* the printer. *Fabric. loc. Com. Luth. cl. s. c. 15. p. 50.* See also *Lauath. hist. Sacra. f. 12.*

(13) See before xiv. throughout.

(14) *Selneuerus* (saith *Hospinian*) the indiuidual companion of *Iamies Andreas* in his iourneys, is reported often to haue sayd of him before many good men, and those worthy of credit, that he had no God at al except Mammon and Bacchus: and that he neuer heard, nor could euer so much as suspect &c. that either at his going to bed, or vprising, he either sayd the Lords prayer, or made any mention of God: and that in the residue of his life, words, actions, or counsels he could neuer find any spark of piety, but exceeding great lightnes. *hist. Sacram. part. alt. fol. 389.*

(15) *Smidlen* (saith *Lauatherus*) otherwise called *Iamies Andreas*, is reported with vs to haue been taken in Adultery with a woman seruant &c. *Tanch. his Epist. J. 5. p. 340.* See him taxed likewise with adultery in *Hospin vbi supra.*

(16) I suppose that Angel of darknes, *Io. Calvin*, is sufficiently detected &c. *Hunnius in Calu. Iudat. f. 181.*

(17) See hereafter, xxxix. 21.

(18) *Ibid.* & 40. throughout.

(19) See hereafter, xxxix. 2.

(20) Whether *Beza* deserue this title or no, let any man iudge who shal peruse only this ensuing testimony,

which his owne fellow Protestant *Hutterus* affordeth of him: I am ashamed to translate it, therefore take it in latine: *Beza in fine libri de absentia corporis Christi in cana scribit: Candida, siue Amasia sua culū (parce tu Christe blasphemias istas mihi referenti) inopartem dmersam (ô beaſt) magis adhuc pudendam, mundiora esse, quam illorum ora qui simpliciter verbis Christi inherentes, credant se praesens Christi corpus in cana sacra, ore suo accipere, Hur. Explic. lib. Concord. art. 7. pag. 703.*

(21) See before xxxix. 6.

(22) *Beza* by his most filthy manners was a disgrace to honest discipline, who in sacrilegious verse published to the world his detestable loves, his unlawful carnal actes, his whoredomes, & foule adulteries, not content that himself only should like a hog wallow in the durt of wicked lusts, but he must also pollute the eares of studious youth with his filth. *Tilm. Heshusius ver. & sanct. Confess.*

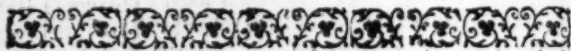
(23) See before xxii. through al.

(24) *Alemannus* (sayth *Schlusſelberg*) before times *Beza's* most familiar freind, & a stout *Caluinist*, bad a long farewell to Christian religion, and became an Apostata, and a blasphemous lew. *Theol. Calu. art. 21. fol. 10. & 9. see Beza Epist. 65.*

(25) None in our time I haue knowne (sayth *Neuzerus*) became an *Arian*, who was not first a *Caluinist*, *Seruetus*, *Blandrata*, *Paulus Aiciatus*, *Franciscus Davidis*, *Gentilis*, *Gribaldus*, *Sylvanus* & others: therefore whosoever feares to fall into *Arianisme* let him beware of *Caluinisme*. And *Gerlachius* hath this Manuscript of *Adam Neuzerus* (saith *Osiander*.) *Osiander. Epist. cont. 16. & 209. see him also 206, 207. 208.*

(26) That impure Apostata Bernardin Ochin (saith Beza)
de polygam. p. 4. see also Schulz. Theol. Calu. lib. 1. f. 9.

(27) See hereafter XXXVII. 331. 33.



X X X V.

On Bullinger.

THou writest, Bullinger, (omitting much,
Which can no more then these abide the touch)
That the three Persons (1) in the Trinity
Doe differ not in state but in degree.
That Christ to hel, his sufferings at an end,
Did not in person (2) but in power descend.
That (3) Iohn did an Apostata become
That infants lying in their mother's womb
Are truly (4) iustifi'd: that some now live
In heauen (5) who neuer did in God belieue;
And to conclude that any Christian
Holding faith's grounds, though he besides maintain
Blasphemous points of stiff-necked Iudaisme,
Or Infidelity, much more of schisme,
May (6) come to beauen. Perhaps thou hast depraue'd
This Point, to proue that thou thy self art sau'd.
(1) The 3. Persons in the diuinity doe differ not in
state but in degree. Bulling. resp. ad lib. Cochlei de scripte,
& Ecclesiast. authoritat. c. 7.
(2) We shal more plainly vnderstand this article of
Christ's descent into hel, if we hold that the vertue
of Christ's death did extend euen to the dead, and

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help them, that is, that al the Patriarchs and other faithful people liuing before the cōming of Christ, were by Christ's death preserued from damnation.

Bulling. decad. 1. in exposit. symb. see him also in cap. 21.

(3) In his Commentaries vpon the 19. chapter & 22. of the Apocalyps, he accuseth this B. Apostle to haue fallen into the sinne of Apostacy, and that he sinned as much as did eyther Peter by his threefold denial, or Thomas through his infidelity.

(4) This is euident in his 3. decade and 7. Sermon.

(5) See Bullinger's allowance of Zwinglius his before-mentioned doctrine (IX. 9.) concerning the saluation of the Heathens in Zwing. Tom. 21. f. 550. see also Symlerus in vita Bullingeri.

(6) This is to be seen at large in his Firmament.



X X X V I. T H E L Y E.

Papists doe (1) hold (thus prate al Ministers
Whom to the pulpit their glib tongue preferr's)
That ther's no God, that al which Scriptures shew
Concerning Christ are fables, and vnttrue;
That after this, there is no life, nor must
Our flesh, once rot, return againe from dust;
The (2) Virgin Mary is their cheifest God,
She hath al power, she rules the dreadful rod
Of Heauen's dread wrath, for her they Christ reiect,
And more at her hands, then at his expect;

The (3) Saints they doe, in lieu of Christ, implore,
Their shoes, cloaths, images, and bones adore.

Christ's death, they (4) hold, for men did pardon gaine,
Women are saued by one Mother Iane.

A man with them may Gods' commandments keep
Without (5) his grace: al (6) faith is laid to sleep

When they doe penance; yea (7) t' is hereby
T' affirme that faith therein is necessary.

No (8) one of them by Christ, but by bare straines
Of mans inuention, vnto heauen attaines.

And when they pray (9) no mention's made of Christ,
But of his creatures, Minister, thou ly'st.

- (1) First this is the principal article of that secret diuinity that raigneth amongst the Popes, & that whole Colledge of Cardinals, that there is no God: the second, that al things that are written & taught concerning Christ are lyes and deceites: the third, that the doctrine of the life to come, & of the last resurrection are meer fables. *Calu. l. 4. instit. c. 7 sect. 27.*
- (2) The Papists make the Virgin Mary a God, attribute to her almightines both in heauē & earth &c. In the Papacy al haue made recourse to Mary, and haue expected more fauour and grace at her hands then from Christ himself. *Lut. ad Euang. de fest. Annunt.*
- (3) Papists doe not only adore Saints instead of Christ, but also their bones, cloaths, shoes, and images. *Calu. de necessit. reform. Eccles. see also the Magdeburg. prefat. in 6. centur.*
- (4) Rogers accuseth a Iesuite and some other Catholiks to hold that Christ came into the world to saue no women but men, and, that one Mother Iane is the

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sauiour of women. Rogers vpon the 39. articl. of the Church of England. p. 183. 14.

- (5) Papists teach that man, by the proper forces of nature, may without God's grace keep the Commandments. *Luth. ad lib. Duc. Georg. an. 1533.*
- (6) Papists in their penance made no mention of Christ and faith: their opinion and hope was only in their owne workes, whereby their sinnes were before God to be blotted out; and a little after! In their confession there was no faith, no Christ. *Artic. Smalcald. part. 3. art. 3.*
- (7) Our Babylon (meaning the Church of Rome) hath so extinguished faith, as with an impudent forehead she denyes it to be necessary in this Sacrament: yea with Antichristian impiety she defines it to be an heresy, if any one affirme faith to be necessary. *Luth. de capt. Babyl. cap. de poenitent.*
- (8) Papists hold that God is appeased and made propitious vnto vs by traditions, and not for Christ. *Apolog. confess. August. cap. de tradit. human.*
- (9) In al their litanies, hymnes, and proses, where no honour is left vngiuen to dead Saints, there is no mention of Christ. *Calu. l. 3. Inst. c. 20. sect. 21.*



XXXVII.

The Godly industry of reformers to bring there handy-work to perfection.

L Vther pretending cleerely to reforme
The Roman Church, did raise his sister storme

'Gainst (1) Pardons, (2) Pope, & (3) Monks : but not content
 With that, he straight his second forces bent
 Against the (4) Scriptures, (5) Sacraments, and (6) grace,
 Iustification (7) Works, (8) Free-wil (9) and (10) Masse;
 Yet was he iudged scarce to haue vntyl'd
 The roose of Babylon. Zuinglius compyl'd
 A second Reformation, and complain'd
 Of diuers things, which Luther stil retain'd,
 As th' (13) Real presence, with the (12) Crosse to bleffe,
 Saints (14) honour, (15) Purgatory, (16) Images.
 Yet was he censur'd nothing to haue done
 But slightly (17) battred superstition.
 Caluin, with Beza and their fellowes try'd
 To make the Church yet purer, and deny'd
 Lay (18) persons Baptisme in a needful case,
 Saints feasts, (19) vniuersality (20) of grace,
 Power (21) of Priests t' absolue the penitent,
 Church-vestments (22), ceremonies, (23) Christi's (24) descent
 To Hel, (25) al Churches Headships to reside
 In Bishops, and to their wils law's t' be ty'd.
 Yet did not here this reformation rest,
 Others condemn'd this, as a (26) second beast,
 A fained Church vnto the Harlot built,
 Reformists al with forged colours guilt,
 Sinnesful prouokers of the Eternal's wrath,
 A fond, new, strange, and Antichristian faith.
 These say, that th' heyghe of reformation,
 Is to throw al (27) material Churches downe,
 Raze (28) Vniuersities, (29) reiect the prayer
 Our Lord (we say) did for his Church prepare.
 Neither doth yet this reformation please;
 To make the Church most pure, & from diseafe

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Of al corruptions cleere, the (30) Trinity
Must be impugned, with Christ his Deity.

Stay, stay, great Sages of this wondrous Church,
Whither at last wil your admired torch,
The Spirit, conduct you? whither wil you goe?
For what coasts are you bound? O, now I know;
Belike y' are bound with your reformed couple
Alcyate (, 2) and Neuzer, (33) for Constantinople.

(1) See Luth. Tom. 2. fol. 63. & Sleydan. l. 6. f. 232.

(2) Luth. Tom. 2. fol. 63.

(3) See Luth. de votis monast. Tom. 2.

(4) See before. xi. 14. 15. 16. 17. 18.

(5) See his cutting of foure Sacraments at a blow. Tom.

2. f. 63. see likewise before. xi. 13. 30. 31. 32. 33. 34.

(6) Luth. Assert. artic. 1. & conc. de penit. & de capt. Babyl.
cap. de Baptism.

(7) See acts and monuments p. 402. & before. XI. 25. 26. 27.

(8) The doctrine of workes is the doctrine of Duels.

Luth. de vot. monast. see him also serm. de piscat. Petri ad c.
2. ep. ad Galatas, serm. de nou. Test. ad Euang. in die Nat.
Christi, & Passion. see next before. 7. and besides at xi.
22. 24. 29.

(9) See his booke de seruo arbitr. Tom. 2. f. 424.

(10) See him de abrogat. Miss. priuat. Tom. 1. f. 244. see also
f. 720. see likewise before. vi. 2. & ix. 2.

(1) The Anti-Trinitarians (saith Osiander) doe boast that
Luther did scarce vncouer the rooffe of the Babylo-
nian tower. cent. 16. p. 209. see hereafter at 17.

(12) Zuingl. Tom. 2. fol. 375. 416.

(13) M. Parker confesseth that Luther crossed himself
morning and euening, and is seen neuer painted
praying, but before a crucifix. against symbolis. part. 1.

c. 2. sect. 30. p. 105. see lo. Creuel, refut. cerem. Miss. p. 118. and lo. Manl. loc. comm. p. 636.

- (14) As touching the inuocation of Saints (saith Luther) I think with the whole Christian Church, and hold that Saints are to be honoured by vs and inuocated. *purgat. quorund. art. & in Ep. ad Georg. Spalat.*
- (15) I neuer denyed Purgatory (saith Luther) and yet I belieue it, as I haue often written & confessed. *Tom. 7. f. 132. aduersus bullam. see him also in disput. Lips. c. de purgat. & resolut. de Indulg. conclus. 16. see likewise Zuin-
glian. Tom. 2. fol. 378.*
- (16) If it was lawful, saith Luther, for the Iewes to haue the picture of Caesar vpon their coynes, much more is it lawful for Christiāns to haue in their Churches, crosses, and images of Mary. See this cited forth of Luther by the protestant Huspin, *hisor. Sacramen. p. 2. f. 33. and see Luther in consolat. prol. c. 6.*
- (17) M. Hooker affirmeth of the Anti-Trinitarians, that following the course of extreame reformation, they were wont in pride of their owne proceedings to glory, that Luther did blow away the rooffe, & Zu-
nglius batter but the wals of superstition &c. *Eccles. pol. l. 5. sect. 42. p. 89.*
- (18) See this affirmed of Calvin, by Schlusself, *theol. Cal. lib. 1. f. 60. & 61. and see himself in Append. ad lib. de Ec-
cles. reform. & Epist. 1.*
- (19) See Whitg. *def. 548. 549. 550.*
- (20) This, though as al know, it be denied by the Calui-
nists, yet is it defended by Zuinglius. *l. ep. Zuingl. &
Oecolamp. l. 1. p. 274.*
- (21) See the Calvinists reproued for this doctrine by Lo-
berthius *disput. theol. p. 301. by Andr. Althamerus con. al. loc.
scrip. pugnans. loc. 164. by Iac. Helbrun. in Swenck f. Calvin.*

p. 55. and others.

(22) See *M. Whigg. def.* 216. 286. 291.

(23) *Ib.* p. 270. see also *M. Coucl. exam.* p. 63. 64. *Zanch comp. loc.* 16. p. 639.

(24) See this impugned by *M. Willet Lymbt-mast.* in his special book that Christ descended not into hel by *M. Fulk* alleaged by *M. Willet, synops.* p. 605. 606.

(25) See *M. Whigg. def.* throughout.

(26) So farre doth *M. Barrow* & his disciples disclayme from this third pretended reformation of *Puritans*, that (as *M. Bernard* reporteth) *Barrow* calleth their way in contempt, A silly Presbitory and Eldership, Perfidie and Apostacy, the building of a false Church to the Harlot, a second Beast, &c. Wretched disciples of *Caluin*, Counter-faith Reformists, transgressours of the worship of God &c. And further *Barrow* and *Greenwood* doe auouch the *Puritans* doctrine as new, strange, and Antichristian, &c.

(27) See *M. Hall's Apology ag. the Brownists* sect. 45. 46. *Hooker Eccles. pol.* l. 5. sect. 17. *Done in def. of the Ch. gouern.* p. 68.

(28) See *Barrow his owne booke impugning vniversities.*

(29) *Ibidem.*

(30) The *Arians* in the reformed Churches of *Poland*, thinke the very beliefe of the Trinity to be a part of Antichristian corruption, and that the Popes triple crowne is a sensible marke, whereby the world might know him to be that mysterial beast spoken of in the Reuelation, in no respect so much, as in his doctrine of the Trinity. *M. Hooker in his Eccles. poli.* l. 4. p. 183.

(31) *Zuinglius*, say they, battered but the wals of *Po-pish* superstition, the last and hardest worke of a

remained for them, which was to raze vp the very ground & foundation of Popery, euen the doctrine concerning the Deity of Christ. *Id. l. 5. sect. 42. & 89.*

- (32) *Alcyarus* became a *Mahometist*, saith *Osiander*, as *Gen-tilis* himself relateth. *epit. cens. 16. p. 207. see also Beza ep. 81.*
 (33) *Adam Neuzerns*, (saith *Schluffelberg*) sometimes chiefe Pastour of the Church of *Heidelberg*, passed from *Zuinglianisme*, through *Arianisme*, to *Turcisme*, with many other *Caluinists*. *Theol. Calu. l. 1. art. 2. fol. 9. see Osiand. vbi supra p. 208. 818.* where he affirmeth that he fel into *Turcisme*, and was circumcized at *Constantinople*.



XXXVIII.

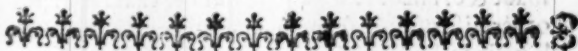
On Math. Flaccus Myricus.

THy brethren (1) tearme thee, *Flaccus*, a profane
 Foe to al truth; as impudent as *Cain*,
 A *Dunghil-cock*, a *Snake*, a *Dog*, a *Scurre*,
 A loathsome *Cancer*, *Fury*, *Epicure*,
Ungratefull cuckow, *perjur'd*, *wicked*, *base*,
Impugner of the vertuous, *doltish Asse*,
Foule grunting sow, who with her filthy nose
Furrow's al grounds, where any goodnes grow's,
Vaine Thraso, *faithlesse Sinon*, *impudent*
Thersites, *Harpax*, *hayre-brain'd Sycophant*
Blaster of freindship, *kindler* of debate,
Sower of discords, *enuy*, *iarrs*, and *hate*;
 A *ful-blowne bag-pipe*, which when any tryes

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To presse, or squeeze it, squeaketh nought but byes;
 The Diuel's luely organ, and his sonne,
 Deserving, as Christ's enemy, a throne
 In Hei's damn'd Court. If in this manner those
 Who are thy Brethren, speake, what say thy foes?

(1) He is honoured with these and more such like titles by his owne Brethren the Diuines of Wuttemberg in respons. ad calumn. Flac. to which booke for breuity I referre the Reader, hauing only giuen him these for a tast to encourage him (if he please) to a further search.



XXXIX. ON CALVIN.

Caluin, in pay of that despairing sinne
 He (1) laid on Christ, himself did dye therein.
 And (2) while from forth his vlcious flesh did burst,
 Wormes, stench, & lice, stil swore, blasphem'd & curst,
 And on the Diuel without rest did cal:
 Which argueth his good nature, and that al
 His wits were perfect, since so neer his end
 He had so cleare remembrance of his freind.

(1) See before xviii. 26.

(2) God in the rod of his fury visiting Calvin, did horribly punish him before the feareful howre of his vnhappy death; for he so struck this heretike with his mighty hand, that being in despaire, & calling


H

vpō the Diuel, he gaue vp his wicked soule, swearing, cursing, & blaspheming. He dyed vpō the disease of lice & wormes, encreasing in a most loathsome vlcer about his priuy parts; so as none present could endure the stench. These things are objected to *Caluin* in publike writing, in which also horrible things are declared concerning his lasciuiousnes, his sundry abominable vices, and Sodomitical lusts, for which (last) he was by the Magistrate (at Noyon) vnder whom he liued, branded on the shoulder with a hot burning-iron; vnto which I yet see not any sound & cleere refutation made &c. I haue read *Beza*, & I know that he writes otherwise of the life, manners, and death of *Caluin*; but since he himselve is infected with the same heresy, and almost the same sinne, as the history of his strumper *Candida* witnesseth, no man can in this matter giue credit to him. Thus farre *Schlussetberg. Theol. Calu. l. 2. fol. 72.* The which is likewise confirmed by *Iohn Herennius* in *lib. de vita Calu.* who there affirmeth himself to haue been an eye-witnes thereof.



X L.

An other on the same.

 *Aluin*, your faith's chief Patriarch, did dye
Of (1) wormes, and lice: nor need you to deny,
The truth hereof: great men haue dyed thus,
For thus dyed (2) *Herod* and (3) *Antiochus*.

(1) See next before xxxix. 2.

(2) Acts. 12. v. 23.

(3) Machab. c. 9. v. 5. 9. 10.



X L I.

Iarre of Reformers.

NO sooner Sectaries, drunk with the pride
Of their owne wits, beginne for to deride
Their mother- Church, and leaue that steadfast rock;
Gainst which no power nor (1) Infernal shock
Can e're preuaile, but they beginne to reele,
And their smal forces, and great weaknesse feele.
And like to Cadmus brawling serpent-brood
Gainst (2) one another in a frantik mood
Conuert their weapons. Hence did (3) Magus first
Into Menandrians, and Saturninians burst,
With Basilidians: from the (4) Manichees
The Catharists and Mac'barians did arise:
Appellians, Seuerians, Lucianists,
Were branches al sprong from the (5) Marcionists.
Montanus (6) spawn'd th' Phrygasts, Pepuzians,
And Artotyrist: The Martyrians,
With th' Enthusiastes from Messalus (7) came,
As those that doe from Sathan take their name.
And from (8) Arius sprong th' Acacians,
With Macedonians, and Eunomians.
But al these ioy'n'd in one shew no effects
Of discord, equal to our moderne sects;
They are diuided into Lutherans,

And Sacrament-blaspheming Zuinglians
 And these againe both subduiaed, (9) make
 More seu'ral branches, then Lernean snake
 Sproused forth heads: al whose contention spring's
 About (10) Fayth's grounds, and not in triuial things.
 Christ's (11) Natur's, Vnion, and Distinction,
 His (12) Incarnation, and (13) Ascension,
 Baptisme, (14) Good-worke, (15) Man's iustice before God,
 Christ's (16) corporal eating by the good and bad,
 Iustification, (17) which by their Church stil
 Is held the very (18) soule of sayth, (19) Free-wil,
 Christ's Real presence, his Vbiquity,
 (20) Ghospel, Law, Sacrament, and (12) Trinity,
 With many more, which to be brief I spare,
 Of their distinctions the maine subiect are.

Nor be these iarres (22) maintain'd among the base,
 And common smal-shot; they of chiefest place
 Are the prime agents, and with so great hate
 Nourish the raging flame of their debate,
 As they by mutual sharp proscriptions
 Banish (23) each other from their seueral townes,
 Seare them with th' odious brands of (24) Heretike,
 Infidel, Iew, Turke, Diuel and the like,
 Erect strict Inquisitions, (25) fil the (26) geoa
 With their susprized bodies, (27) stop the sale
 Of al their books, vnciuilly (28) deny
 The vsual rights of hospitality
 Euen to strangers; take (29) offenseue armes;
 And in confuzed and tumultuous swarmes.
 Assaile each others; nor be (30) dead corps free
 From their ne're equal'd sanage cruelty.
 And what is most worth note, themselues confesse

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They haue (31) no meanes these discords to redresse
Or hope to be atton'd (for that intent
Hauing so many (32) fruitlesse meetings spent)
Before (33) that day, when the Eternal shal
Al men, al causes, vnto trial cal.
So as some of them with amazement haue
Stumbled (34) thereat, and others for to saue
Their soules from shipwraack on such stormy seas,
Haue (35) made repaire vnto the calmer Bayes
Of Rome's ne're shaken Church. By which we see
That she alone is from al error free,
Which, void (36) confessedly of al such strife,
Shew's one, and but one way t' eternal life.
So (37) by this meanes the Proverb's truth is knowne,
When Theeues dissent, true men regaine their owne.

(1) Matth. 16. 18.

(2) So it is necessary that rent and diuided into smal
pieces they perish, who haue preferred the swelling
pride of their haughty stomach before the most
holy hand of Catholike peace and vniity. *S. August.*
con. Parmen. lib. 1. cap. 4.

(3) *S. Ireneus, l. 1. c. 21. & sequent.*

(4) *S. August. tom. 6. de heres. ad Quod vult deum, her. 46.*

(5) *S. Epiphan. lib. 1. tom. 3. c. heres.*

(6) *Id. lib. 2. tom. 1.*

(7) *Id. heres. 80. & Theodor. lib. 4. de her. fab.*

(8) *Ruffinus lib. 10. hist. cap. 23.*

(9) The Lutherans are diuided principally into the Anti-
nomi, Osiandrians, Maiorists, Synergists, Stancarians, Amislor-
fians, Flaccians, Substantiaris, Accidentarians, Adiaphorists,
Musculans, Pfeffingerians, Vbiquitists. Al which how

they dissent and persecute one an other, and many of them not so much as permit their Aduersaries to abide in the same Towne with them, the Histories of *Osiander*, *Maier*, *Zuinckfeldius*, *Illyricus*, *Spangenbergius*, *Stancarus*, *Heshusius*, and others doe sufficiently manifest. For the yet more full declaration whereof, I referre you to the catalogue of the *Lutherans* books against *Lutherans*, in the end of the *Protestants Apologie*. Vpon due consideration of which their diuisions, *Oecolampadius* doubts not to tel them, saying: If we reflect vpon your dissentiōs, surely there are almost found among you seauenty seauen changes, not only in your explanations of scripture, but also in certaine imaginary phantasies. *Lib. germ. aqua resp. ad Luther. praef.* and *Illyricus* sayth, that they dissent amōg themselves like the *Sacramentaries* & *Babylonians*, and no otherwise then the Idol-makers in *Esay*. *Illyr. declar. artic. doctr. Christ.*

The *Sacramentaries* are rent into *Zuinglians* or old *Sacramētaries*, *Caluinists*, or the new, or with vs called *Puritans*, and in France *Hugonots*; *Formalists*, *Familists*, *Brownists*, *Arminians*, and infinit more, which (for that they are commonly knowne) I wil for breuity likewise omit. But the dissention of *Sacramentaries* was such euen in *Luthers* tyme, that he affirmed of them, That he scarce euer read of any a more deformed heresy, which presently in the beginning was diuided into so many heads, such a number of sects, not one like another, & such variety of disagreeing opinions. *Luth. rom. 7. f. 380.* & els-where he auoucheth, six or seauen sects of them to haue risen in only two yeares space. *i. 6. f. 335.* what may wethen thinke haue sprong vp in so many yeares

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since that tyme. See also *Hospin, hist. sacr. part. 2. f. 187.* and *Theol. Mansfeld. confes. lat. p. 120.*

(10) There are no smal conflicts among vs, and those about no trifles, but of the eminent articles of Christian doctrine, of the Law and Ghospel, Iustification and Good-workes, the sacraments, and vse of ceremonies, which can by no meanes be composed, concealed, or couered, for they are meer contradictions which brook no concord. *Nic. Gallus superint. Ratisb. in thes. & hypothes.*

(11) The reformed Churches differ not about the supper of our Lord alone, but they also contend with such heat & seruour of disputation about the Person of Christ our Sauour, the vnion and distinction of his diuine & humane nature, the vbiquity of his body, his corporal eating, which is performed with the mouth and teeth and is common as wel to the good as bad, his ascension into heauen, and sitting at the right hand of his Father; that many old heresies, damned by our Ancestours, as they were recalled from hel, lift vp their heads againe. *Tigur. prafat. apolog. praefix. orthod. consens. an. 1578.*

(12) See hereafter. 21.

(13) See before 11.

(14) See hereafter 21.

(15) As touching the publike discord in the Church, thou needst not enquire thereof: but I speake not here of the discord which we must of necessity haue about the doctrine of sayth with the Papiſts and other heretikes; but of that which is among our selues, who brag that we haue the true light of the Ghospei; for there are cōtentions & variāces amōg

vs of Adiaphoraes, of good works, our iustice before God, free-wil, the presence and participation of the body and bloud of Christ in the supper, the humanity of Christ, his ascension, and sitting at the right hand of God, his vbiquity, and other matters; there is neither end or meane of brawling and contending. *Nic. Seln. in Psal. 131.*

(16) See before 11.

(17) See before 10.

(18) It is the ground-work, forme, and soule of Christian religion. *Genen. prefat. sytag. confess.* See the same more fully proued from the confession of Protestants in the *Authour and subst. of Prot. relig* by R.S.I. 1. c. 6.

(19) See before, 15.

(20) See before, 10.

(21) Beware, Christian Reader, and especially al you Ministers take heed of *Caluin's* books, and chiefly in the article of the Trinity, the incarnation of Christ the Mediatour, about the Sacrament of Baptisme, and predestination; for they containe impious doctrine and Arian blasphemies. *Strancarus cont. Calu. N. 4.*

(22) Many warrs about many articles haue been waged, from the first reforming of the Church through Germany, euen to these tymes, and those surely not by common & light-harnisht soldiers; but by Standard-bearers, old expert warriors, compleat-armed Horsmen, & the most renowned Captaines on both sydes, and that sometymes with exceeding great heat. *Text. de diuturn. belli Euchar p. 1.*

(23) Touching banishment and the many examples thereof see *Apol. mod. ad acta 15. Theol. Torga, p. 3. 4. 5. Osiand. epist. cont. 16, pag. 803. 860. 609. 735. Crispin*

mus Est. of the Ch. schluff. catal. haret. l. 13. and vlt. p. 828.

847. *lexlerus de diut. bell. Euchar. p. 100. p. 697.*

(24) See hereafter. XLII. throughout.

(25) See in *Hospin.* his Sacram. historie the 4. articles of visitation ordained for examination of suspected *Caluinists*, and a litte after, the execution of the same, *part. vlt. f. 394.*

(26) See exāples of imprisonmēts in *Hosp. vbi supra. f. 393.*

(27) There was an Edict (sayth *Hospinian*) proclaymed, wherby not only the reading, but likewise the selling of al *Caluinists* books was forbidden. *Hosp. vbi supra. f. 393. see also, 394. lexlerus de diut. belli Euchar. p. 79.*

(28) See examples hereof in the *Lutherans* against the *Caluinists*, in *Hospin. vbi supra*, fol. 399. a 6. & 354. & *Osiand. Epist. cent. 16. p. 608. & 121. de bello Euchar. p. 79.* and againe in the *Caluinists* against the *Lutherans*, reported by *Schluff. in his catal. haret. l. 13. and vlt. p. 828.*

(29) See examples of the *Lutherans* falling to armes, and assaulting the *Caluinists* in *Hospin. vbi supra. f. 397.* and see againe other like examples of the *Caluinists* against the *Lutherans*, in *Gerard. Giesken. l. de verit. corp. Christi in cana, p. 256. see also Osiand. epist. cent. 16. p. 735. 803.*

(30) See a most barbarous example hereof reported by *Hospin. vbi supra. f. 398.* in the relation whereof, among others he hath these words: The *Lutherans* rushing violently in brake the beere and coffin, & handled the dead body of the *Caluinist* after a most savage manner, and cast it to the dogs, prouoking them to teare it in peeces; and againe: They rush vpon the dead body &c.

(31) The *Papists* haue the *Pope* as a common Father, Aduiser, and Cōductour, to reconcile their iarres, to

decide their differences, to draw their religion by consent of Councils vnto vnity &c. whereas on the contrary side Protestants are as seuered or rather scattered troupes, each drawing a diuerse way, without any meanes to pacify their quarrels, no Patriarch, one, or more, to haue a common superintendence or care of their Churches for correspondence and vnity; no ordinary way to assemble a general Council of their part, the only hope remaining euer to aswage their contentions. *Sir Edwin Sandes in his relat. of religion. sect. 47. at fol. 5. 2. 8.*

(32) There haue been some Synodes or Colloquies, saith *Schluffelberg*, had with the *Sacramentaries*, but without any successe: and then presently after he reckons vp many of such their fruitlesse Synodes. *Theol. Calvin. l. 2. art. 15. see also his catal. haeret. l. 15. p. 872. see this more at large in the Protest. Apology, tract. 3. sect. 7. versus fin. marg. at 6.*

(33) The *Lutherans* and *Zuinglio-Caluinists* haue for the space of 60. yeares and more so vehemently impugned one another, as vnlesse the great day of our Lord doe in the meane time come and end the debate, they seeme more likely to be ouercome by their mutual wounds then the *Papists* oppression. *Schluffelb. poem. l. I. Theol. Calvin.*

(34) *Castalio*, reflecting vpon the dissensions of *Protestants*, professed himselfe to rest doubtful, whether that the most cleer truth shined with them or not. *Castal. prafat. bibl. Lat. ad Edw. 6.* With the same scruple was *Dudirius* likewise troubled, if we may giue credit to *Beza*, who was also deceiued himself with the like cogitations. *Beza epist. 1. Of many others*

who were moued with the same read *A mirror for Martinists*, p. 24. *Melanch. consili. theol. part. 1. pag. 249.* *Georg. Maior. orat. de confus. dogm. Luth. loco comm. class. 5. c. 13. p. 39.* *Bulling. fundam. p. m. part. 1. c. 1. p. 5.*

(35) *Staphylus* reuolted to the Catholiks, saith *Dresserus*, by reason of the disagreements amongst the Protestant Diuines. *Dresserus in millenar. 6. p. 214.*

(36) *Luther* himselfe granteth that Catholikes doe not contend about scripture, but al with one consent giue credit to the Fathers, adhere to the Councels, and submit themselues vnder the obedience of the holy See of Rome, and that these diuisions which are amongst them, are only humane dissensions, about honour, preeminence &c. *Tom. 7. f. 380.* the like is confessed by *Duditius* (*Beza epist. 1. M. Whitaker de eccles. cont. Bellarm. cont. 2. q. 5. p. 327.*) *M. Fulk ag. Hesk. Sand. &c. p. 293.* and *Sir Edwin Sand. as before, 31.*

(37) Heretikes by their dissensions confirme our faith. *Iust. quæst. 4. ad Orthodox.*



X L I I.
O N V A F E R.

I Ngenious *Vafer* can with special grace
Sute his religion vnto euery place;
When he's in England he himself doth vane
A Parliament-Prince-pleasing Protestant;
And (1) *Holland* holds to be a fertill place
Of faithles Hereticks, (2) *Behemia's* race
Of *Schismatics* hath no vnired scope
In any point, but how to spire the Pope.

Amongst all translations of the sacred Word
 That of (3) Geneva's most to be abhor'd;
 Whose factions Ministers not by word (4) alone
 But by their (5) deeds teach subjects to dethrone
 Their lawfull Soueraignes. Those in (6) Scotland are
 Seditious persons, men who neuer spare
 Their King or country, troublesome, vnciuil,
 And resiles spirits, yea members of the Diuill.
 The Puritans in general are (7) lyers
 Heady (8) aduancers of their owne desires,
 Crosse, wayward (9) Spirits, (10) prone to looffe delights,
 Scripture-corrupters (11) periur'd (12) Hypocrites, (13)
 Detracting (14) Satyrists, dogs, Schismatikes
 Murmurers, Vultures, yea and (15) Heretikes
 Equal to (16) th' Pharisees & Donatists,
 Arrians, Ebionites, and Catharists,
 Florinians, Beguardins, Pepuzians
 Apostolikes, and Petrobusians.

Yet if to Amsterdam he hence doe saile,
 Or to Geneva goe, he then doth raile
 At th' English Church. The (17) Bishops are, saith he)
 An Antichristian Popish ministry.
 Their (18) prescript forme of seruice wholly full
 Of fond corruptions; (19) from the masse they cul
 Their new Communion- bookes, dissenting farre
 From the Lord's word it neuer sayling square.
 The (20) Sacraments they wickedly prophane,
 Their rites and habits (21) Antichristian.
 Their ministries are (22) neither prou'd nor cal'd
 Nor right according to the Word instal'd.
 The most (23) are Monks, Friars, drunkards, dolts, or boyes
 They (24) baptisme profane with childish soyes

And to conclude, they are, he yet beleuees
Soule-murd'ring (25) Heretikes, (26) Sacrilegiou theenes.

Nor doth he there the Lutherans respect,
Them he condemneth for a damned sect
Of wilful (27) Heretikes; and stil them (28) call's
Drinkers of blood, Flesh-eaters, Cannibals,
Auerse from Christian faith, Christ's murderers,
Destroyers of the Creed, Idolaters,
Reiecters of Christs death, Zuenckfeldians,
Hang-men, Caparnaites, Eutychians,
Localists, men prodigiously blind,
False, wicked, proud, of an ambitious mind,
Impudent Asses, more illiterate fooles
Then simple children that frequent the scholes.

But from these towne this Rouer scarce is got
To Wittenberg, but sing's another note;
He now auerr's, (30) and seriously, that they
Who from the true faith doe with Zuinglius stray,
And likewise such as Calvin doe respect,
Are a most damn'd (31) and execrable sect
Of (32) conuict Heretikes; on euery part
About their body, and within their hart,
Above, below, behind them, and be fore,
Obsest with Diuels; men deseruing more
To be resell'd by the aw-ful swords
Of ciuil Magistrats, then force of words.
They are (he now affirms) to be restrain'd
From holy things, their company refrain'd
By al good men; most sitting i' be expell'd
From forth the Churches bosome, yea and held
Not worthy to be pray'd for, and vnfit
That Kings should them into their leagues admits

'He vowes they are for either faith, or workes,
 Nestorians, Arians, Anabaptists, Turkes.
 And in a word, the worst of men, yea he
 Proclaimes them damn'd for a eternity.
 Yet into Frixeland if he take his flighe
 Then th' Anabaptists only teach aright;
 There, as amongst the Calvinists againe,
 He against Luther slack's his passion's rayne,
 And with a quau'ring head, and half-shut eyes
 As if forsooth of zeale his words did rise,
 In verity he offers to detect
 Infinit faults in now false Luther's sect.
 With (33) carnal wayes, saith he, their soules they staine,
 And Christ himself they crucify againe,
 Blaspheme his spirit, and contemne his grace,
 Affect (34) faire houses, and a wealthy place;
 They climb the pulpit there to preach, yet none
 Hath either Spirit, Word, or Mission.
 There (35) wil they utter nought that may appeare
 At al distastful to their Princes eare.
 They idly liue, and to relieue their need
 On Antichrist's rich spoyles through flattery seed;
 And to such loosnes al their flock's allure
 As Turkes and Tartars are by much more pure.
 But when this man, who with such zeale now burn's
 Vnto Geneu' or Wittenberg returnes;
 The Anabaptists straight, vsur t' be nam'd,
 Chimera-like (36) of diuerse sects are fram'd,
 Muntzer, (37) and those who of his doctrine share,
 No men, but meere incarnate Diuels are.
 Scarce any one but (38) stil dissent's from other
 And wil of error charge his purest brother.

If after this he goe to Rome or Spaine
 He Proteus-like transformes himself againe
 Then he's a Roman Catholick, and saith,
 That Rome's the Mother-Church: Her only faith
 Is Orthodoxal, others doctrines be
 Most iusty al condemn'd for heresy.

Yet after al these changes if he come,
 A new Vlisses, to his native home,
 He layes fast hold againe where he began.
 Say, Is not Vaser a Religious man?

- (1) Camden affirms Holland to be a fruitful Prouince of Heretikes. *Elizabetha* p. 300.
- (2) In Hungary and Boheme (saith our late Soueraigne) there are infinit diuersities of Sects, agreeing in nothing but in their vnion against the Pope. *K. James his workes*. p. 371.
- (3) The conference at Hampton Court testifyeth, that King Iames professed that he could neuer yet see a Bible wel translated into English, but the worst of al his Maiesty thought *Geneua* to be; to which he affirm'd that there were some notes annexed very partial, vntrue, seditious, and sauouring too much of dangerous and trayterous conceits. p. 46. 49.
- (4) Since the time that they of *Geneua* deposed their Bishop, their Liege-Lord and Prince, (as *M. Sutcliffe* confesseth in his *answ. to cal. petit.* p. 194.) it hath been a Principle (sayth *M. Bancroft*) as I suppose with some of the chief Ministers of *Geneua*, that if Kings and Princes refused to reforme religion, the inferiour Magistrates, or people, by direction

of the Ministry, might lawfully, and ought (if need required) euen by force of armes to reforme it themselues. *Dang. pos.* p. 9. See further *M. Bancrofts in his Suruay* p. 48. Where he affirms that they maintained in their books desperate points of deposing Princes, and of putting them to death in diuers cases of resistance against reformation.

(5) They of Geneua (sayth *M. Sutchiff*) deposed their Bishop, which was also their Liege-Lord & Prince, from his temporal right &c. albeit he was by right of succession the temporal Lord and owner of that Citty and territory, *Calum. petit.* p. 194. See the *Suruay* p. 11. 12. *Dang. pos.* 22.

(6) The Puritans of Scotland (sayth *M. Bancroft*) were published in a proclamation by his Maieſty to be vn-natural subiects, seditious persons, troublesome & vnquiet spirits, members of sathan, enemies to the King and the Common-wealth of their natieue country &c. *Dang. pos.* 22.

(7) I protest before the great God (sayth his late Maieſty) since I am heer vpon my testament, it is no place for me to lye in, that you shal neuer find with any Highland or Border-theeues, greater ingratitude, and more lyes, and vile periuries, then with these phanatike spirits. *King Iames his workes* pag. 161.

(8) See this sufficiently proued by *M. Bancroft in his Dang. pos.* throughout the 3. 4. 5. and 6. Chapters of the 1. booke.

(9) When we feast (saith *M. Ormerod*) they (Puritans) wil fast; and when we fast, they wil feast. See further diuers answerable examples hercof in *Ormer.* his pict. p.

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Epist. p. 20. 21.

(10) 1b. pag. 75.

(11) To proue their deuices they haue offered great violence to the holy Scriptures, expounding them contrary both to ancient Fathers and histories, and common reason &c. *M. Sutcl. answ. Calum. petit. p. 141.*

(12) See before at 7.

(13) The purity (of *Puritans*) neither consists in life nor doctrine (for none therein can be lesse pure, vnlesse it be in bare cōceit) but in outward shewes, false semblance, vaine protestations of reformation, gogling of eyes, & painted hypocrisie. *M. Sutcl. answ. Calum. petit. p. 90.*

(14) Al these attributes and more are giuen them by *M. Sutcl. in his answ. Calum. petit. in Epist. Dedic. and p. 10. 13. 24. 33. 52. 54. 55. 56. 62. 69. 72. 73. 89. 93. 99. 105.*

(15) Least any man should thinke (saith *D. Coul*) our contentions with *Puritans* were in smaller points, & difference not great, each side hath charged one the other with heresies, if not infidelities, nay euen with such as quite ouerthow the principal foundation of our Christian faith. *Iust and temperate def. art. 11. p. 67.*

(16) The *Puritans* haue ioyned with the *Pharisees*, *Aerians*, *Apostolikes*, *Pepuzians*, *Petrobuzians*, *Florinians*, *Cerinthians*, *Nazerens*, *Bigardins*, *Ebionites*, *Carobabdites*, *Enthusiasts*, *Donatists*. *Ormeron discon. of Purit. papisme. p. 9.*

(17) Archbishops and Bishops are vnlawful, vnnatural, false and bastardy Gouvernours of the Church, and the Ordinances of the Diuel; pettie Popes, pettie Antichrists &c. Bishops callings are meere

Antichristian &c. *Danger posit.* p. 59. with much more there to the same effect.

(17) Their prescript forme of service is full of corruption &c. *ib.* 55.

(19) The Communion-book is an imperfect book, culled and picked out of that Popish dunghil, the Portuiffe and Masse-book; and many of the contents therein be such as are against the word of God. *ibid.*

(20) The Sacraments are by the Church of England wickedly mangled and prophaned. *ibid.* p. 56.

(21) Their garments & ceremonies are Antichristian pompes, rites, lawes, and traditions. *ibid.*

(22) The Ministers are neither proued, elected, called, nor ordained according to Gods word. *ibid.* p. 60.

(23) The most part of our Priests are either Popish Priests, or Monks, or Friars, or Ale-hâters, or Boyes & lads, drunkards and dolts; they wil weare a fool's hood for liuings sake &c. *ibid.* p. 61.

(24) The publike Baptisme is full of childish and superstitious royes. *ibid.* p. 96.

(25) You shal find amongst this Crue of Ministers nothing else but a troupe of bloody soule-murders, and sacrilegious Church-robbers. *ib.* p. 61.

(26) See before, at 15. See also Rogers in his pref. to his *Atena* 31. & 13.

(27) We see by these words of *Danans* (sayth *Schluffelberg*) that the *Caluinists* account vs *Lutherans* for damned and excommunicated heretikes. *Theol. Calu. lib. 2. art. 1.* and in the same place, *Caluin* [sayth he] in his last admonition against *Westphalus* keeps no measure in his railing, he proclames al those heretikes,

who refuse to reiect *Luthers* doctrine to obey
Caluin.

(28) Some of the *Zuinglians* (sayth *Iexlerus*;) haue called the *Lutherans*, haters of men, flesh-eaters, drinkers of bloud, Thyefts, Hågmen, killers of Christ, bread-worshippers, adorers of a breaden God, denyers of the Redemption which Christ performed vpon the altar of the Crosse, *Eutychians*, *Suenkfeldians*, and lastly ouerthrowers of many articles of the Apostolike faith, *de diuturn. belli Euchar. fol. 93.* See 92. also where they called also *Caphernaïtes*, *Localists*, &c. But farre more then al this may be found in the writings of *Zuinglius*, *Caluin*, & *Beza* against the *Lutherans*, in *Tassanus. Schutz de serp. antiq. Georg. Hansfeld in via Monstrat. Wegweiser. Alb. cont. Carolo st. Oecolampad. aqu. respons. charta quadam Zuinglij an. 1527.* and in general al *Caluinists* who haue writ against the *Lutherans*. For the more easy discouery of some of which Authors, I refer you to the 2. Catalogue in the end of the Protestants Apologie.

(29) Al these brotherly attributes, and many more such like, are afforded them by *Caluin*, *Admonit. 3. ad Westphalum*.

(30) We seriously censure the *Zuinglians* and al *Sacramentaries* for heretikes, and alienated from the Church of God. *Luth. tom. 2. f. 503. & tom. I. en. p. 578.*

(31) *Luther* forgetful of God and diuine Honour, calleth vs a damned Sect, say the *Tigurine Diuines* in *confess. Germ. part. 3.*

(32) The *Lutherans* haue call'd, & to this day stil cal the *Zuinglians* conuicted heretikes, possessed with

diuels, obsessed on euery side, before, behind, aboue, below, within and without with Diuels, Martyrs of Dinels, to be refelled rather with the sword of the ciuil Magistrate then with words, to be restrain'd from holy things, to be wholly rooted out of the Church, shunned by al good men, vnworthy for whom God should be prayd vnto, to be excluded forth of the leagues of Kings and Princes, to be reckoned amongst the *Anabaptists*, *Nestorians*, *Arians*, *Turks*, and in a word worse then al mortals that euer the earth bore, & damn'd for al eternity. *Text. de diut. belli. Euchar. f. 93. See before, xxix. 7.* who yet would find more of these freindly Epithets, wherewith the *Lutherans* set forth their fellow *Protestant-Zuinglians*, need but repaire to *Luthers* bookes against the *Sacramentaries*. *Io. Schütz. Serp. antiq. & 50. cause, Rimand. lup. excor. Alber. cont. Carolost. Selneccerus and other Lutherans* (a Catalogue whereof is in the end of the *Protestants Apologie*) and they shal find much more then I haue here expressed; for (to vse *Ieziers* his owne words) there is no end at al among them in contending, writing, declaiming, disputing, condemning and excommunicating one another. *p. 80.* yea euery mart (as the learned Deane of *S. Pauls M. Dun* ingenoussly confesseth) we se more bookes written by these men against one another, then by them both for Christ. *In the first serm. preached by him to King Charles. at S. Iames. 30. Aprill. 1625. p. 15.*

- (33) You yourselues are they who lead a dissolute and carnal life, who crucifie Christ againe, who blaspheme his spirit, & contemne his grace &c. *Mennō Sim. fundam cap. de doctrin. Concionat.*

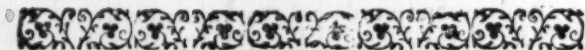
(34) I know certainly that they haue not the spirit, mission, and word; and that in their doctrine and actions they seek no lesse then Papists the fauour of men, honour, pride, reuenues, beautiful houses &c. *Ibid.*

(35) They lead a quiet, idle, slouthful, & merry life, by seducings and flatteries they maintaine themselves with the robberies of *Antichrist*, and preach no more then an earthly and carnal Magistrate wil permit and heare &c. they by their dissolute and carnal doctrine haue brought dissolute and carnal people to such dishonest manners, and so licentious a life, that among the *Turkes* and *Tartars* there are not so vngodly and abominable people to be found. *Id. de Christian. fide tit. de fide Luth.*

(36) The heresy of the *Anabaptists* of our age is a variable and monstrous chimera, bred of many heresies &c. *Schlusself. Catal. haeret. epist. Dedicat. l. 12.*

(37) *Muntzer*, *Carlostadius*, and such like of their sect are meer incarnate Diuels, &c. *Luth. Colloq. Germ. fol. 153.*

(38) Scarce can there be found any one *Anabaptist*, which holdeth not some one opinion or other contrary totherest. *Calu. List. aduers. Anabapt.*



XLIII.

ON FVRBO.

Fvrbo the Caluiniſt doth much complaine
 On Luther and his followers railing vaine
 Againſt his Church; but yet, ſaith he, I thinke,
 They doe not dant vs much, nor make vs shrinkē;
 O no, we pay them home! Then he affords
 A (1) rol of al their mutual ſcurril words
 And baſe inuectiues; and refers it ſtraight
 To al men's iudgements whether's in the right.
 Belicue me, Furbo, if without offence
 I might my iudgement giue, i' anoyd al ſenſe
 Of partiall cenſure, and my debt deſray
 To Chriſtian charitie, I ſure would ſay,
 Not to offend here either them, or you,
 But to content you both, That both ſay true.

(1) See next before XLII. throughout.



XLIV.

Reformers rayling againſt the Apoſtles
 and Fathers.

If either Father or Apoſtle croſſe
 Your Goſpel ſo as you can find no gleſſe

T'innert their words, their euidence to vaile,
 Against their writings, y'on their persons vaile.
 Peter though he by th' Holie-Ghost had been
 Confirm'd, you say, (1) committed mortal sinne;
 Yea (2) err'd in fayth, which (3) errour did import
 Losse of Christ's grace, & Christian freedome hurt.
 Th' Apostle Paul did not a little (4) slide,
 He was possessed with (5) immoderate pride;
 And (6) wallow'd in the durt of slavish sense,
 Subiect to rashnes and froward confidence.
 James (8) did produce a wicked argument,
 Scripture 'gainst scripture cite, and gaue (9) assent
 To superstitious vowes, yea moued Paul
 Into the same erroncom zeale to ful.
 Mathew (10) not truly stil, but from the right
 Sense of their words, the Prophets oft did cite.
 Iohn (11) vs'd improper speeches, and became
 A false (12) Apostata; Mark (13) was the same,
 And most perfidiously himself bereft
 Of his great charge, and his vocation left:
 Yet for their books, (14) more credit is t' be showne
 To him and Mathew, then to Luke alone.
 Thus you th' Apostles censure, what then are
 The Fathers? them I doubt you wil not spare,
 Yes, as the former: Ambrose (15) you asseme
 T' haue writ but meager lines, you Leatearme
 A haughtie (16) speaker. Austin (17) did decline
 To more faults. Cyprian (18) is a weake Diuine.
 Basil of no worth, Chrysostome a vaine
 And simple (19) tartling Rhetorician.
 Maximus (20) doted. Isidore was rash.
 Old Irenaus (21) builded straw and trash

Ypon truth's grounds. Bold (22) Epiphanius was
 A prating Deacon, and so farre did passe
 All limits, as he shew'd in what he writ
 More face then learning, and more tongue then wit.
 Gregorie, (23) like Peter, knew not what he sayd,
 And with Fulgentius ioyntly passage made
 For blind (24) Idolatrie, yet he alone
 Was (25) the Architect of superstition.
 Bernard, (26) ador'd Moozim to his end,
 And firstly did proud Antichrist descend.
 Hierome (27) of right should not reputed be
 Among the Fathers, since with heresie
 He is infected, and no iudgement hath,
 Nor care, nor writeth as he ought of faith.
 And to conclude, the Fathers (28) blinded were,
 With wretch'd Montanus spirit, nor did feare
 To preach false doctrine, al their life they err'd
 So that, (29) vnlesse before their death they clear
 Their consciences from those erroneous taynts,
 They were not of the Church, nor now are Saints.
 Thus doe the Churches glorious Lamps become
 Subiect to your eu'n (30) Christ-controlling doome.
 While by the same (more partial) Protestants
 Are th' (30) mouthes of Christ, great (32) Prophets, (33) Angels,
 (34) Saints,
 Lights (35) of whole Nations (36) men adorn'd with al
 Vertue and learning; (37) next to Christ and Paul,
 Worthe Diuines, whose bookes deserue a place
 I' th' (39) Churches Canon, whose learn'd Authours trace
 Truth's foot-steps, rightier, and in faith more (40) sound
 Then since th' Apostle's times haue yet been found.
 The ancient Fathers of the Church, you say,

Were farre to you inferiour (41) enerie way,
 In clearing of the Scripture's bidden sense,
 'Twixt whom, and you, there is that difference
 As is 'twixt Sunne and Moone, I know it wel/
 Nay more; as much as is 'twixt Heauen and Hel.

- (1) Whether Peter did in this sinne, as they say, mortally, let others iudge. This I know, that those, who were by this dissimulation enforced to Iudaisme, vnlesse they had been reduced by Paul, had perished. *Luth. ad c. 2. Epist. ad Galat.*
- (2) S. Peter chief of the Apostles, and also Barnabas after the Holy-Ghost receaued, together with the Church of Ierusalem, erred. *Brent. Apol. Confess. cap. de Conc. p. 900. And D. Goade likewise in the Tower disputat. with Fa. Campian the 2. dayes confer. argum. 6. affirmeth, that S. Peter did erre in Faith, and that after the sending downe of the Holy-Ghost vpon him. See more in M. Fulck. ibid. and ag. the Rhem. Testam. in Galat. 2. fol. 322. and Luth. Epist. ad Galat. c. 1.*
- (3) See Calvin's Commentarie in omnes Pauli Epist. concerning S. Peter's supposed error, to the schisme (as he saith) of the Church, the endangering of Christian libertie, and the ouerthrow of the grace of Christ. *In Galat. c. 2. v. 14. p. 510. and 511.*
- (4) Paul doth turne to Iames the Apostle; and a Synod of all the Presbyters being called together, he is perswaded by Iames and the rest, that for the offended Jewes he should purify himself in the Temple, whereunto Paul yealdeth; which certainly was no smal sliding of so great a Doctour, &c. *Magdeburg. Cent. 1. l. 2. c. 10.*

- (5) As though *Paul* (when he writ his Epistles) did then attribute so much to his Epistles, that whatsoever was contained in them was sacred &c. which thing were to impute immoderate arrogancie to the Apostle. *Zuingl. tom. 2. f. 10.*
- (6) *Caluin* speaking of *S. Paul* already an Apostle, sayth, that creeping vpon the ground he was defiled with much filth. *in c. 7. Roman. v. 25.*
- (7) *Paul* was a man subiect to the common passions of men, not to cold only and heat, but to peruerse confidence, rashnesse, and the like. *Id. in 2. Cor. c. 1. v. 9.*
- (8) *P. Moran* accuseth *S. Iames* of 3. faults: 1. of making a wicked argument. 2. of concluding ridiculoufly, and 3. of citing scripture against scripture. *Ad. c. 8. Rom.*
- (9) *Caluin* feareth not to affirme, that *S. Iames* approoned superstitious voves and brought *Paul* to consent with him in the same faults. *In c. 21. Act.*
- (10) *Caluin* writes that *Mathew* did improperly, and often cite the sentences of the old Prophets, against their true and proper sense. *In c. 2. Math. v. 15. in c. 4 v. 13. in c. 8. v. 17. in c. 27. v. 9.*
- (11) The Evangelist *Iohn* improperly calleth that faith, which is only a preparation to faith. *Caluin in c. 8. and 17. Iohn*
- (12) See this before XXXV. 3.
- (13) *Marke* was a forsaker of his vocation, and an Apostata; neither doth infirmitie excuse his perfidiousnes, whereby the holines of his vocation had been violated: he had filthily through his owne fault fallen from his charge. *Marlor. in c. 15. Act. v. 40.*

- (14) *Clebitius* impugning *S. Luke's* report in the historie of our Sauour's Passion, saith: *Matthew* and *Mark* deliuer the contrarie; therefore to *Matthew* & *Mark* being two witnesses, more credit is to be giuen then to one *Luke*. *Clebit. Vict. Verit. arg. 5.*
- (15) *Ambrose* writ six books vpon *Moyse*, but they were meager ones. *Luth. Collog. Mens. 6. de Patr. Ecclesie.*
- (16) I doe freely without courtesie of titles & excepting of persons professe, that I mislike these haughtie speeches in *Leo* & c. *Reynolds c. 1. diuis. 2. f. 17. in conference.*
- (17) See the Protestants malepert Inuectiues against this holie Father before XXV. throughout.
- (18) In the writings of *Hierome* there is not a word of true faith in Christ, and sound Religion. *Tertullian* is very superstitious; among the Doctours of the Church he was a second *Carlostadius*; I haue holden *Origen* long since accursed; of *Chrysostome* I make no account; he is nothing but an idle & prating Rhetorician; *Basil* is of no worth; he is wholly a Monk; I weigh him not a haire. *Cyprian* the Martyr is a weake Diuine & c. The Apologie of *Philip. Melancthon* doth farre excel al the Doctours of the Church, and exceed euen *Austin* himself. *Luth. Collog. Mens. cap. de Patr. Eccl.*
- (19) *Chrysostome* alleadged indeed scripture, but he applieth it madly: and yet he often applieth it to the same purpose; alas good man. *M. Fulk ag. Purga. p. 237.* see the rest next before 18.
- (20) Father *Maximus* did dote. *Isidore* ouer-shot himself by slip of memorie. *Theodore* serued his owne cause. *Reynolds c. 4. diuis. 3. f. 132. and diuis. 2. f. 123.*

- (21) *Irenaeus* vpon the foundation of the Apostles doctrine built much stubble and straw. *Ad Schult. Medul. Theol. l. 31. c. 8.* see the *Magdeburg. Cent. 2. c. 10.*
- (22) *Epiphanius* (the Prolocutour in the 2. Council of Nice) was a prating Deacon, of more tong then wit, more face then learning. *Bilson, of Christ. subiect.*
- (23) Wil you giue me leane (saith *M. Reynolds*) to think of *Gregorie*, as Christ of *Peter*, that he knew not what he sayd. *Reynold. c. 7. diuis. 9. f. 285.*
- (24) In the sixt Age, besides Pope *Gregorie*, and *Fulgentius*, you haue few other famous Doctours of the Church, who notwithstanding &c. were the cause, fountaine, and seminarie of Idolatries, and innumerable errours to the ensuing ages. *Magdeburg. Praefat. in Cent. 6.*
- (25) *Gregorie the Great* the Architect of superstitions, saith *Peucerus in Chron.* See more against this Saint in *Bulleng. de orig. err. Missa. in Lucb. ad. c. 49. Genes. in Bugenb. ad c. 3. Iona. in Melanctb. ad c. 14. Epist. ad Roman. in Calvin ad cap. 2. Habac.*
- (26) *Bernard* worshippt the God *Moozim* al his life &c. was an earnest defender of the state of Antichrist; he adored strange Gods in his preserving of Reliques. *Magdeburg. Cent. 12. c. 10.*
- (27) *Hierome* is not worthie to be numbred among the Doctours of the Church; for he was an heretike: yet I belieue, that through faith in Christ he is saued. He was a man of no iudgement nor diligence; he writ manie things foolishly &c. I am not so displeased at anie of the Doctours of the Church as at *Hierome* &c. there is not in his workes anie mention of faith, nor of hope, nor of charitie, nor of the

workes of faith. *Luth. Colloq. Mens. f. 478.* see before at 18. more of their inuectiues against him in *Luther Epist. ad Brent. praefixa Com. Brent. in Oseam. & ad c. 22. and 31. Genes. and passim in al his Comment. vpon Scripture. in Calu. l. 4. Instit. c. 19. sect. 17. and ad c. 4. Iona. in Beza de Polygam. in Magdeburg. Cent. 3. c. 8. in Causa Clip. Fid. Dial. 6. 7. 8. in Brent. Apol. Confess. Wit. c. de inuoc. Sancto.*

(28) Our Fathers, whether holie or not holie it imports not, were blinded with *Montanus* his spirit, through humane traditions & doctrines of diuels, &c. they teach not purely of Iustification &c. nor take they anie care to preach Christ truly by his Ghospel *Pomer. in Ion.*

(29) *Luther* affirmeth the Fathers of so manie Ages to haue been plainely blind and most ignorant in the Scripture; to haue erred al their life time, and that vnlesse they were amended before their death, they were neither Saints, nor pertaining to the Church. *Tom. 2. Wit. lib. de seru. arbitr. p. 434.*

(30) See before XVIII. from 4. to 34.

(31) *Luther* is the mouth of Christ, a certain God of Diuines, the onlie chief Diuine among Diuines, the prime and greatest Doctour of the Church &c. *Mich. Neander in Explicat. part. Orbis, lib. 8.*

(32) See *Luther* to be affirmed a Prophet in *Sleydan* in *English. f. 222.* and read the margents besides. *Luther* tearmes himself a faithful Prophet, an Apostle, an Euangelist, a liuing Saint &c. *Tom 2. 160. Germ. f. 122. and 79. see also Tom. 3. f. 324. and Tom. 4. f. 186. and 280.*

(33) *Luther* was a man of God, and truly that Angel which flew through the midst of heauen with the

eternal Ghospel, Apoc. 14. Mich. Neand. Theol. Christian. p. 333. see Schluff. Catal. Hæret. l. 12. p. 314. 316. and 489. and Amstorf. Sacer. Matthes. and others in their bookes passim.

(34) Holie S. Luther, saith &c. M. Gabr. Powel. Confid. of the Pap. suppl. p. 70. see more 32. and after at. 37.

(35) O you Tigrins; you haue receaued into Tigure Peter Martyr, and Bernardin Ochin; what two lights? &c. Happie England whilst it had these, miserable when it lost them. Bale Prefat. in Act. Rom. Pont.

(35) Peter Martyr calleth Melancthon a man incomparable, and most instructed in al kind of vertue & learning. Dial. de Corp. Christi in loco, f. 107. cont. Gardiner. de Euchar. pag. 768.

(37) *Christus habet primas, habeas tibi, Paule, secundas,*
At loca post illos proxima Luther habet,
which I haue Englished thus:

The first place Christ, the second Paul obtaines,

The next for Luther after those remains.

These two verses, saith Spangenbergius, were composed in honour of our most deare Maister S. Luther; & al Papists must suffer them, wil they nil they, for true verses, &c. Spangenberg. in his Dutch booke against certain Catholikes, and in that part which is against Stephen Agricola c. 4. 6. v. 4.

(38) M. tewel is by M. Hooker tearmed the worthiest diuine that Christendome bred for some hundred yeares past. Eccles. Pol. l. 2. sect. 6. p. 150.

(39) Luther iudgeth Melancthon's booke of Common Places worthie to be placed in the Ecclesiastical Canon of holie Scripture. Tom. 2. de seru. arbitr. f. 424. see him in Colloq. Conuinc. de Patr. Eccles. see more here

before at 18.

(40) Surely you are not able to reckon in anie Age since the Apostles times, anie cōpanie of Bishops, that taught and held so sound and perfect doctrine in al points, as the Bishops of England doe at this day. *Answ. to the Admonit. p. 472. 473. see Cal. Secund. Cur. de ampl. regni Dei, l. 1. p. 43. see also Beza Ep. 1. p. 5.*

(41) Beza makes two kinds of interpreting scripture, the one touching only the words &c. the others is (saith he) by unfolding the matter it-self in more words, & annexing of reasons thereunto, in which kind of interpreting (in my opinion, and I thinke in the iudgement of al learned men, who haue looked into his books) the great Iohn Calvin will be found farre to haue surpassed al both the ancient and new Interpreters. *Beza Prasat. in Nouum Testam. see him l. 1. con. R. iij. 4. See Nic. Amsdorf. Prasat. in 1. Tom. Luth. and Alber. cont. Carlost. l. 7. 6. see also Stigel. l. 2. poemat. N. 4.*

(42) Since the Apostles times there liued not, or came into the world anie greater then Luther, and it may wel be said, that God powred al his gifts into this one man; and that there is as great a difference betwixt the ancient Doctours, and Luther, as there is betwixt the light of the Sunne and Moone, and there is no doubt but the ancient Fathers, yea the prime and best amongst them, as Hilarie and Austin, if they had liued and taught at the same time with Luther, would without blushing, as his seruants, haue carried the lanterne before him. *Andr. Muscul. Prasat. in lib. Germ. de Diab. tyrannide.*

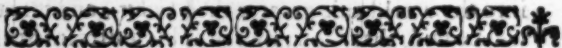


X L V.

Luther's respect to S. Hierome.

WHile Luther liv'd, he would not to haue gain'd
 Ten thousand (1) Crownes, haue had his soule so stain'd
 With sinnes black guilt, as Hierom's was, and be
 In as great peril to be damn'd as he.
 Sure now to be but so, he would become
 More tractable, and take a lesser Summe.

(1) Ifanie man would giue me 10000 Crownes, I
 would not be in that peril and extreme hazard of
 my saluation, wherein Hierome is. *Luth. Colloq. Mens.*
f. 377.



X L V I.

The dutiful children.

Not anie Protestant, but stil auowes
 The Church to be his (1) mother, and Christ's Spouse;
 And yet, against the square which cannot erre
 Of (2) Scriptures, yea and (3) Fathers, they auerre,
 She of her Faith hath so regardlesse been,
 As since the Apostles she scarce (4) e're was seen
 But taynted, and impure; did wholly loose
 Not only th' (5) Ghospel, but euen (6) Cbrist her Spouse;

No (7) spark of true Faith, beauteous pre-war cherisht;
 At was (8) destroy'd, (9) extinguish'd, (10) burn'd, (11) perisht,
 Tea eu'n her (12) soule was (13) over-welmed quite
 Polluted, (14) and deuoyd of al true light.
 So that in lieu of being true, say they,
 And faithful to her Spouse, she set away
 To soule (15) adulterie. Did er'e fooles before
 Striue in this sort to prone their mother whore?

- (1) These are so generally holden by al, that they require no further prooffe.
- (2) My spirit that is in thee; and my words that I haue put in thy mouth, shal not depart out of thy mouth, and out of the mouthes of thy Seed; and out of the mouth of thy Seed's Seed; faith our Lord; for this present and for euer. *Esay. l. 59. v. 12.* And further: I haue espoused you to one man, to exhibit you a chaste virgin vnto Christ. *1. Cor. 11. 2.* See more in *Coccius tom. 1. l. 8. art. 1. Bellarm. tom. 3. Controu. 1. l. 3. D. Nor, his Antid. part. 3. cap. 9. l. 1.*
- (3) The Spouse of Christ cannot play the aduoutresse; she is immaculate and undefiled; she knoweth one house; she keepeth with chaste bashfulnesse the sanctitie of one bed. *S. Cypri. de unit. Eccles.* See more testimonies of the Fathers alleaged for the Churches infallibilitie and freedome from errour in *Coccius, Bellarm. and D. Nor. vbi supra.*
- (4) It is granted by Protestants theselues, that presently after the Apostles times al things were turned upside-downe &c. and that for certaine, through the worke of Antichrist, the external Church together with the Faith and Sacraments vanished

away presently after the Apostles departure (*Sebast. Franc. Epist. de abrog. stat. Eccl.*) & that the true Church decayed immediately after the Apostles times (*M. Fulck. Answ. to a Counterf. Cath. p. 35.*) yea and that this general defection of the visible Church (foretold *1. Thess. 2.*) began to worke euen in the Apostles times. *M. Downh. of Antichrist. l. 2. c. 2. p. 25.* See also *M. Whitaker Resp. ad Rat. Camp. rat. 7. and cont. Dur. l. 7. p. 490. and 461.* where he seekes to proue that presently after the Apostles times the true Church was no longer a chaste virgin, but became adulterous and corrupt. See more in the *Protest. Apol. p. 129. 130. 131. 222. 223. 301. 490.*

(5) The Pope of Rome, hath most plainly rooted out the Ghospel truly oppressed and ouerthrowne. *Luth. Epist. ad Freder. Elect. tom. 7. fol. 506.* See him likewise *tom. 2. f. 244. 387. and tom. 5. f. 306. 322.*

(6) So by litle and litle true Christ was taken out of the world, and Antichrist put in his stead. *Cel. See Curie de amplis. regni Dei l. 1. p. 33.* See the like in *Luther tom. 3. f. 126. 345. tom. 4. f. 1. tom. 5. f. 306. 376. tom. 6. f. 660.*

(7) With great distresse went they scattering about, seeking some sparkes of heauenlie light to refresh their Cōsciences withal, but that light was alreadie thoroughly quencht-out, so that they could find none. This was a rueful state; this was a lamentable forme of God's Church: it was a miserie to liue therein without the Ghospel, without light, without al comfort. *Apol. of the Ch. of Engl. part. 5. c. 13. diuif. 1.* See more in *Melancthon or Curion in Chron. l. 4. p. 439. Chemnit. in locis, part. 2. p. 246. Sadl. de vocat. Minist. p. 552. Hospiu. hist. Sacram. part. 1. l. 4. p. 291.*

- (8) The knowledge of Christ was truly abolished and destroyed. *Luth. rom. 7. f. 230. See him rom. 1. f. 387. and M. Bale Apol. ag. Priests. f. 2. and Calvin. l. de vera Reform. p. 322. Dana. in l. August. de heres. c. 9.*
- (9) The Pope's tyrannie hath manie Ages agoe extinguished the Faith. *Luth. rom. 1. f. 77. and 249. and rom. 3. f. 348. 568. to. 4. f. 1. See Sleidan l. 11. f. 240. Melanctb. or Carion in Chron. p. 439. see before at 7.*
- (10) Vnder Poperie that doctrine without which Christianitie cannot consist, was al buried and shut out. *Calu. l. 4. Instit. c. 2. sect. 2. see Luther rom. 6. f. 199.*
- (11) Certain it is that our Apostolical Bishops raising, God's faith perished. *Luth. rom. 1. f. 375. see M. Bale Cent. 4. cap. 6.*
- (12) See before xl. 1. 18.
- (13) In times past certain absurd opinions horribly overwhelmed this doctrine (of iustification.) *Confess. Aug. p. 25. see Sleidan f. 240. Melanctb. to. 2. respons. ad Cler. Colon. p. 96. 97. 99. Calu. resp. ad Sadol. p. 125. and passim omnes.*
- (14) Schoole-diuitie quite trampled and extinguished the least sparkles of pure doctrine touching the Law, the Gospel, Faith, & iustification before God. *Melanctb. or Carion in Chron. p. 439.*
- (15) It is true, that al the Church was corrupted, al adultresse, al Idolatresse. *Boissoul Conjur. Spond. 742. see before at 4.*



XLVII.

THE IVDGE.

T Vsse (1) holds whole Christ dorb in the Eucharist
 Vnder the formes of bread and wine consist.
 Luthers (2) opinion is, that we are fed
 With Christ's true real flesh, but ioyn'd with bread.
 Zuinglius maintaineth, that the bread and wine
 Are not Christ's bodie, but a naked signe.
 Calvin (4) dissenting from the former, saith
 'Tis (5) truly Christ, but to the mouth of faith.
 Al these were learned Doctours, and suppos'd
 To be by th' Spirit to al truth dispos'd;
 These (6) al haue Colledges, and men of name;
 Tea Townes, or Nations, which maintaine the same;
 The Scripture's words they did acknowledge al,
 Al vs'd the same ende auours, which they cal
 The best approued way, and meanes most fit
 To find the true sense of th' ETERNAL 'S Writ;
 They al had skil in tongues, they al perus'd
 And weigh'd the Text, they al (they thought) stil vs'd
 Due diligence, with prayer, and places hard
 And doubtful speeches carefully compar'd:
 Yet did they al in this and manie more
 Chief heads of Faith, which I haue toucht before,
 Dissent so farre, as by a mutual stile
 In greatest heat each other to reuile
 With th' name of Heretike; and stil did grudge
 To be oppos'd by anie; Where's the Iudge?

(1) What did the Popish faith decree (saith *M. Fox*) concerning Transubstantiatio, which he (*John Hulse*) likewise did not confirme? *M. Fox in Apoc. 4. 11. p. 290.* See him further acknowledged by the same *M. Fox* to have maintained Transubstantiation, in *Act. and Monum. p. 269. and 197.* I haue here the rather given instance of *Hulse* for this doctrine of Transubstantiation, then of anie learned Catholike, because he is generally by Protestants receaued for one of their owne Church.

(2) Of the Sacrament of the Altar we decree that the bread and wine in the supper is the true bodie and blood of Christ; and that it is not only giuen and receaued by the godlie, but likewise by bad and wicked Christians &c. We respect not the sophistical subtiltie of Transubstantiation, wherein they feigne &c. that true bread doth not remaine. For it agreeth best with scripture, that the bread is present & doth remaine &c. *Luth. artic. Smalk. ald. part. 3. art. 6.*

(3) The Eucharist, Cōmunion, or Lord's supper (saith *Zuinglius*) is nothing else but a Cōmemoration &c. (*tom. 2. f. 211.*) it is nothing but a signe or figure, to make vs keep in mind the memorie of Christ's bodie, which was deliuered for vs, &c. This is, that is to say, this signifies my bodie; which is, as if anie woman shewing a ring, which for this end her husband had left with her, should say, Behold, this is my husband. *Ib. fol. 293. see f. 477.* and here before ix. 5.

(4) We may see therefore (saith *Caluin*) wherein *Luther* erred, & in like sort *Zuinglius* and *Oecolampadius*. *Calu. lib. de Cana Domini Argent. edit. an. 1540.* see him further condemning the *Lutherans* for Consubstantia-

tion, and the immensitie of Christ's bodie, charging them therfore with the errour of Marció.

Inst. l. 4. c. 17. sect. 16. 17. 18.

(5) In the mysterie of the Supper (saith *Caluin in Inst. l. 4. c. 17. sect. 11.*) by the signes of bread and wine is truly deliuered to vs Christ's bodie and bloud. And againe: In his holie Supper he commandeth nie to take, eate, and drinke, vnder the Symbols of bread and wine, his bodie and bloud. I nothing doubt, that both he doth truly deliuer them, and I doe receaue them. *ibid. sect. 32.* But I denie (saith he a litle after) that it can be eaten without the tast of faith. *ib. sect. 33.* & a few lines after: That Christ should be receaued without faith is no more agreeing with reason, then seed to bud in the fire.

(6) *Bohemia* for the most part followeth the opinion of *Iohn Hulse*, saith *M. Grimst.* in his Translat. of the Estates of the world. p. 580. The *Marquis of Brandenburg*, the *Dukes of Saxonie, Brunswick, & Wittenberg*, the *Eearles of Mansfeldt*, and the *Free-townes*, which confine with the *Sea and France*, follow the profession of *Luther. ibid. p. 159.* to which we may adde out of the same Authour *Denmark pag. 666.* In *Switzerland* the doctrine of *Zuinglius*, as al know, hath possessed 5. of the better Cantons; and as for the *Grisons* (saith *M. Grimston*) they of the *League*, called *Grise*, are for the most part *Catholikes*, & the rest in a manner al *Protestants*, which follow *Zuinglians* doctrine. *ib. p. 280.* As for the doctrine of *Caluin*, it is so generally knowne to be maintained in *England, France, & Holland.* as it needs no further testimonie.

(7) The assured meanes assigned by *Protestants* to find out the vndoubted truth by the infallible interpre-

tation of Scripture, is their reading thereof, their cōference of places, their weighing of the circumstances of the Text, their skil in the tongues, their diligēce, prayer, & such like. See D. Reynolds *Confer.* p. 83. 84. 92. 98. 99. & M. Whitaker *de sacra Scrip.* p. 521. 522. 523.

(8) See before, xli. throughout.

(9) See xlii. throughout. Whereas some may here demā of me, where I find that *Husse* is so seuerely censured by the other three; I answer, that the doctrine of Transubstantiation, which *Husse* maintained, is by thē cōdemned in vs Catholikes for such; as likewise the other Catholike opinions, which he is cōfessed to haue believed, as sequen Sacramēts (*Fox Att. Mon.* p. 216.) the Pope's Primacie (*M. Iacob Def. of the Ch. of Engl.* p. 13. and *Att. Mon.* p. 2: 7. 216. *Luther Assert.* art. 30.) yea & the Masse it-self, as *Luther* granteth in *colloq. Germ.* cap. de *Missā*. See more in *M. Iacob, vbi supra*.



XLVIII.

Of the Crosse, to Ananias,

SAY, *Ananias*, whence doth it arise
That in this sort thou shouldst the Crosse (1) despise?
When those Diuine Diuines, those more then men,
Those saint-like Sages *Austin*, *Naxianzen*,
Ambrose, both *Cyrils*, *Arhanasius*,
Both *Clements*, *Hierome*, *Epiphanius*,
And al the rest of this graue learned troop
With reuerence stil before the Crosse did stoop,
and in their actions to prement al feare

Of sathan's snares, the Crosse this place did beate.

(2) Then with the Crosse the rude were catechiz'd,

The font was blest, the faithful at baptiz'd,

Churches therewith they stil did dedicate,

Altars, and Christ his body (3) consecrate,

(2) The Priest received Orders, and in fine,

By power and vertue of this sacred signe

All Sacraments (our bucklers 'gainst hel's might)

Performed were, without (4) it nothing right.

(5) Before they went to sleep, when they awak'e

Before they rose, when they their rest forsak'e,

When they were dress'd, before they took e the ayre,

When they began to study, or prepare

To eat, or drink, or talk, or light to see,

Or what so'e're they did, immediately

They with the Crosse, against all future harme,

Then forehead, breasts, and other parts did arme.

(6) Did euer Tyrant seek by threats or paine

To enforce 'em from Christs holy truth refraine?

Lest they perhaps vnarm'd should loose the field

'Gainst threats and paine the Crosse was stil their shield,

(7) Did any e're by magike art intend

To trouble them? The same Crosse was their freind.

(8) Did any to them, vnder faire pretence

Of loue, giue poison? Th' Crosse was their defence

They euer heid. Good Zealous, doe not grudge

Hier to admit now an vnpartial ludge,

Whether 'tis sister I my selfe resigne

To then so general iudgement, or to thine?

(9) They held, I say, that Diuels euer feare

Before the Ensigne of the Crosse appeare,

That Crosse can euen with their very sight

- (10) Detect their slights, and put them al to slights;
 (11) That crosses can to water power impart
 Streight to dissolue the slights of diuinish art,
 (12) That Crosses haue wild beasts to mildnes brought
 (13) That Crosses diuers miracles had wrought
 (14) That Crosses without doubt can d' spellesse
 (15) That Crosses can our loose desires repress,
 That such as ere to Crosses haue recourse
 (16) Need not to dread the power of bellish force,
 (17) They gaue vs counsel not to be asham'd
 To vse that Crosse, wherwith hels pride was ramed,
 Lest when that Christ shal in the fearful day
 That glorious Ensigne in the ayre display
 He our disdaine with death shal prosecute
 And be asham'd to heare our shameles sute:
 (18) They priz'd a Crosse more highly farre then gemmes
 Then gold, then pearle, then Crownes, or diadems,
 And thought the Crosse which on the ground was worne,
 More then the Crowne which Princes heads adorne.
 (19) So that the Emperours for reuerence sake
 Gaue special charge none on the ground should make
 The Crosse, because they held it farre vnnmeet,
 That blessed signe should be desil'd with feet.
 But it was then (though no-where now at al)
 (20) First on each window, and on euery wal.
 The same Crosse then the top of houses crownes
 Adornes great Cities, graces countrey Townes;
 Shines bright in holy Churches, no place free
 From that deuotion-stirring mystrie;
 Which to confirme, since scriptures were not found,
 (21) They thought Tradition a sufficient ground,
 And yet thy, Brother, shall not doubte

At this so much respected signe to flour,

(22) And say that when the diuel doth depart

At sight thereof, it is by magike art:

(23) And (thou, good Reader, heer auert a while

Thy face, lest that this clause thy eyes defile,

And thou, sweet Iesus, pardone the words I hate,

I but thy foes blasphemous words relate)

And that more truly then a crosse, a Cow

Doth to vs al Christ crucified shew.

Tel me be ey and nay (for vnto thee
The spirit reueals al truth) how can it be
That such great men should walke so farre astray
And only thou find out the neer high-way?
Perhaps they al were fooles, thou only wise,
Thou to the blinded world a sunne did'st rise,
To chase al misty shades thou wast elect,
As worthier farre then they for to detect
Their faults, and best deseru'dst that vnto thee
The spirit should shew the truth. Yes verily.

(1) Luther saith, if he might recouer any parcel of the Crosse, he would cast it into the darkest & rankest sinke. *Luth. in Postilla Ecc. Wit. fol. 148. 6. & 149. s. 2.* Beza from his hart detesteth the image of the Crucifixe. *Beza in Colloq. Montispil. & in Ep. 8. 12.* Puritans tearme the crosse the marke of the beast, nor to be tolerated in Baptisme by a timorous conscience. See the *suruey of Common Prayer* pag. 100. 102. 103, and their short *Treatise of the Crosse* in 8. *Amstend. 1604. pag. 21.*

(2) By the mysterie of this Crosse the rude are catechized, the font of Baptisme consecrated; with the

signe of the same Crosse, by imposition of the hand, the baptized receiue the giufts of graces; with the character of the same crosse Cathedral Churches are dedicated, Altars consecrated, Sacraments with the imposition of our Lords words accomplished, Priests also and Leuites by this are promoted to holy Orders, and generally al the Ecclesiastical Sacraments are by the vertue of this performed. *Aug. ser. 19. de Sanctis Chriſtoſt. hom. 55. in Mat.*

(3) With this signe of the Crosse the body of our Lord Jesus Christ is consecrated. *Aug. ser. 101. de tempore.*

(4) Which signe of the Crosse, vnles it be applied to the forehead of them that belieue, or to the water itself wherof they are regenerated, or to the oyle wherwith they are annointed, or to the sacrifice wherwith they are fed, not any of them is rightly performed. *Aug. trac. 118. in Ioan. ser. 19. de SS. &c.*

(5) Let vs not be ashamed to confesse Christ crucified but let the signe of the Crosse be confidently imprinted with our finger in the forehead, and in al things els: Let there be made a Crosse when we eate bread, when we drinke, when we goe forth, when we come in, before sleep, when we lye down, and when we rise; when we goe and when we rest. *Cyri. Hierosol. Catech. 13. At the table, when we see lights, in our chamber, when we sit, what conuersation soeuer we be busied in, we stil make the signe of the crosse in our forehead. Tertul. de Corona militis c. 3.*

(6) When the soldier of Christ had thus said, he fortified himselfe with the signe of the Crosse, and with constancie of mind and vndanted countenance, without changing colour at al, he ioyfully went to punishment. *Basil. in magn. orat. Gord. Mart.*

(7) By the signe of the Crosse al magike is depressed, sorcery made of no effect &c. *Athanas. de Incarnat. Verbi.*

(8) Making the signe of the Crosse, he without any feare drunke the poyson. *Greg. Mag. de Sabino Episcopo. Idem lib. 2. Dial. c. 2.* where he writes that a poysoned glaife was broken by the signe of the Crosse; as with a stone.

(9) What doe the diuels feare? What doe they tremble at? Doubtles at the Crosse of Christ, in which they were subdued, in which &c. Feare therefore & trembling wil surprize them when they see the signe of the Crosse faithfully fixed in vs. *Orig. Hom. 6. in & Hom. 8. in diuersos Euangelij locos Cyrillus Hieros. Catech. 13. Ephrem. ad Monachos paren. 2. Hieron. ad Psal. 85.*

(10) A man vsing the signe of the Crosse doth driue away the deceits of the diuel &c. *Athana. de Incarnatione Verbi & in vita Antonij*

(11) A certaine man called Ioseph, a Patriarch among the Iewes, become a Christian, did take a vessel of water before them al, and with a lowd voice, imposing with his owne finger the signe of the Crosse vpon the vessel; & calling vpon the name of Iesus, said thus: In the name of Iesus of Nazareth, whom my forefathers crucified, be there power in this water to confound enchantments and magike &c. which done, al the enchantments were forthwith dissolued. *Epiph. Her. 30. cont. Ebionitas.*

(12) The Bishop Donatus came not armed against the Dragon with sword, speare, or dart, but made against him the Crosse with his finger in the ayre, and spit in his face. The Dragon no sooner received

- the spits into his mouth, but instantly dyed. *Sozo-*
men. l. 7. c. 23. & Chrysost. hom. 55. in Mat.
- (13) Of miracles wrought by the Crosse read *Theodoret.*
in vita S. Iuliani, & vita S. Martiani. & in Philotheo cap. 9.
Hieron. in vita Hilariionis, Tert. de scorpiac. Aug. de Ciuit. Dei
lib. 22. c. 8. Victor Vitens. de persecutione Wand. lib. 2. Gre-
gor. Mag. lib. 2. Dial. c. 3. Sulpicius in vita S. Martiani with
infinit more.
- (14) How great a terrour this signe of the Crosse is to
the diuels, he may wel know, who hath seen how,
adiured by Christ, they fly forth of the bodies
which they had posselt: for as he with a word &c.
so now his followers cast those foule polluted spi-
rits forth of men, both with the name of their Ma-
ster, and with the signe of his passion. *Lactant. lib. 4.*
Instit. cap. 27.
- (15) The impression of the vital signe freeth vs from
carnal desires, and frames our life to the imitation
of God. *Dionys. Areop. Eccl. Hierar.*
- (16) What dost thou thinke the diuel wil suffer, if he
see thee hold that sword wherewith Christ quaild his
power? &c. *Chrysost. hom. 55. in Mat.*
- (17) Be not thou therfore ashamed of so great a good,
lest when Christ shal come in his Maiesty he be
ashamed of thee: for then shalt thou see this signe
more bright then the sunne beames before Christ
&c. *Idem in hom. 55. in Mat.*
- (18) The Crosse is become more famous then dia-
dems or crownes; neither is there a crowne greater
or ornament to the head, then is the Crosse, which
is more worthy of al honour. *Idem. ibidem.*
- (19) *Theodorus* and *Valens* added the cause of this their

statute to be *Ne sacrum signum pedibus calcaretur*, Lest the holy signe should be troden vnder foot. *Mat. Codi. tit. leg. cum sit nobis*. We ought to blesse our forehead and brest with the Crosse of our Lord, and we tread it vnder our feet. *Paul. Diac. lib. 18. rerum Roman.* It was a saying of the Emperour Tyberius 2.

(20) Wherefore let vs with gentle diligence ingraue the Crosse in our chābers. in the wals, in the windowes, in our foreheads. *Chrysost. Hom. 55; in Mat.* And in another place he saith: It is on the wals and tops of howses, in bookes, in Cities, in townes inhabited and nor inhabited. *Quod Christus sit Deus. Ruffinus Eccles. hist. lib. 2. c. 29.*

(21) Of these (to wit the making the signe of the Crosse in the forehead) and other such like doctrine, if you expect authority from scripture. you shal find none: tradition shal be alleaged to be the authour, custome the confirmer, and faith the obseruer. *Tert. de corona militis cap. 3.* the same saith *S. Basilius de Spiritu Sancto c. 27.*

(22) Others vse to make the signe of the Crosse vpon them with their fingers, to the end that by this signe they may be safe from the Diuel &c. this is not piety but magike. *Ioannes Brentius in Catechis. explicans symbolum Apostolorum.*

(23) Christ crucified is better represented by a Cow then a Crucifixe. Who belch forth this blasphemy see in *Beza Colloq. Mompelgar. pag. 406.*

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